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Freedom of Conscience in the U.S.A.

AN EDITORIAL

ON May 5, 1949, the U.S. Senate by a vote of 58 to 15 passed the Thomas Bill (S. 246) for federal aid to education. In the discussion on the bill on the floor of the senate, the opinion was expressed by Senators Taft and Donnell and apparently was concurred in by the majority of the membership, that by refusing to earmark any of the \$300,000,000 for children who are attending private schools, even though these children are counted in determining the allocation of the funds to the respective States, no injustice was done, in as much as all of the States are willing to provide education in public schools to all of the students. Mr. Taft, while discussing the amendment proposed by Senator McMahon, said this: "These States are all prepared to give free public education to every child, no matter what his religion, race, or his other characteristics. They are prepared to give free education in the public schools, if the children wish to take it. . . . Therefore in my opinion there is no discrimination in this action."¹ Senator Donnell of Missouri, in supporting his own amendment which would have forbidden the use of one cent of this huge sum for private school children, refers to the opinion of Mr. Taft thus: ". . . the distinguished senator from Ohio (Mr. Taft) called attention to the fact that every State in the union provides for its children public schools, which can be availed of, if desired. . . ."² Here we have the crux of the misunderstanding between Catholics and men like the senators. To them the right of a Catholic parent to send a child to a Catholic school is a privilege, granted by the States to any citizen. He may use it, if he wish; but having done so, he must pay for it himself.

We may presume that these gentlemen are sincere in their belief that by making the public school available to all American youth we are satisfying all the requirements for freedom. We may presume that they believe in the Four Freedoms as enunciated by Franklin D. Roosevelt in January 1941, the second of which is "the freedom of every person to worship God—

¹ *The Congressional Record*, Vol. 95, No. 79 (May 5, 1949), p. 5737.

² *Ibid.*, p. 5766

in his own way everywhere in the world."³ Undoubtedly too they subscribe to Article 18 of the Declaration of Human Rights, adopted by the United Nations General Assembly, December 10, 1948. It reads in part: "Everyone has the right to freedom of thought, conscience and religion. This includes freedom to manifest his belief in teaching, practice, worship and observance." We may be equally sure that, to the senators, conscience and religion, though embodying a right, do not include an obligation to send one's children to a religious school. Without question they would deny vehemently that by the action, taken in the senate, they were violating an essential human right, freedom of conscience and religion.

As a matter of fact though that is exactly what they were doing. From the viewpoint of civil law, Catholics are free to send their children to public schools, but in the light of conscience they are not. They have a profound conviction, based on the teachings of Christ and their educational principles, that children must be taught to know, love, and serve God, and that to achieve this objective adequately, religion must be integrated with every educational experience of the child, and that this can be done only in a religious school. The law of the Church, commanding Catholics to send their children to Catholic schools, is the result of this conviction, not the cause of it. To Catholics therefore the sending of their children to Catholic schools is part of the obligation which they owe to God. To fail to do so without serious reason is to commit a sin. Parents therefore are not free in conscience to send their children to non-Catholic or neutral schools.

By the provisions in the Thomas Bill the senate has penalized all who believe that religious education and general education are inseparable. To pass this bill, knowing that its benefits cannot be enjoyed by one-sixth of the people of the United States without acting contrary to conscientious religious beliefs, is a virtual denial of freedom of conscience and religion in our country.

M.J.M.

³ *The American Citizens Handbook*. (Washington, D.C.: The National Education Association, 1946), p. 247.

The Principles of Pragmatism and the Teaching of Religion in the Public School

By REVEREND S. RAYMOND

INTRODUCTION

THE purpose of this paper is a detailed study of the philosophical principles of Pragmatism as proposed by Professor B. H. Bode. The choice for discussion of this philosophy and this philosopher has been prompted by one and the same reason. It is this philosophy which has been used by our opponents in the dispute concerning religion in the public schools, and it is Professor Bode who has proved to be its greatest protagonist. He has used it in a provocative article, entitled "Religion in the Public School", which appeared in a March issue of the periodical, *School and Society*, in the year 1948, and which has already been reviewed. It is this article which is used as the basis for the discussion, and it has many qualities which justify its use for such a purpose. First, it is written with a clarity reminiscent of William James in whose steps Bode essays to follow; secondly, it contains not only a discussion of the case in point, but also a succinct statement of Bode's philosophical principles; thirdly, it carries an accusation that cries out for defense; fourthly; it includes by implication principles so harmful to democracy that a full examination of their consequences becomes a necessity.

The main tenet of Pragmatism from which it gets its name is that the true and the useful are convertible. It is on this principle that the whole argument is based. It runs on these lines. Democracy necessarily requires some sort of religious belief to keep it working. The reason for this is that democracy involves principles of natural rights, of justice and of equity which can only exist under a moral code. Now only religion can maintain a moral code, and therefore religion is both useful and necessary. On the other hand the religions in existence today would appear to be more a nuisance than a help. They are tied up with creeds and dogmas which only succeed in producing discord and strife. Thus religion fails to serve the

very purpose for which it is necessary. To Professor Bode's progressive mind it is an abhorrence that such a state of affairs should prevail in the 20th century. Something must be done about it, and Bode suggests that the obvious solution is the creation of a new religion which will satisfy everyone and so remove the constant bickering which he rightly looks upon as unbecoming civilized and educated men. Surely people of the 20th century are progressive enough to see that religion is only a means to an end, why not then establish secular democracy as a religion? It will serve as the basis for a democratic society as well and better than the various creeds have done.

THE GENERAL PRINCIPLES OF PROFESSOR BODE'S PHILOSOPHY

As a pragmatist Bode inveighs against any such thing as absolute truth. All truth is relative to the exigencies of time and circumstance. "Absolutes" are the direct descendants of Plato's self-subsisting ideas. This is how he puts it:

"The whole tribe of 'absolutes' in our Western World can probably claim kinship with these Platonic realities, from notions of absolute property rights to the absolutes of nationalistic or racial dictatorships and to the theological dictum that this vale of wrath and tears is a hopeless mess and heaven alone is our abiding city. Whatever the form the common man is always told that his little affairs don't count in comparison with these august absolutes."¹

In this quotation emphasis should be placed on the word 'probably' in the first sentence. Professor Bode is not too sure of himself, and rightly so, because the absolutes do not claim kinship solely with the self-subsisting ideas of Plato. They also claim kinship with the Universals of Aristotle and St. Thomas. There they are not self-subsisting ideas, but *entia rationis cum fundamento in re* i.e. universal abstract necessary ideas which exist in the mind but which also have a basis in reality. Thus a refutation of the 'absolutes' of Plato does not entail a refutation of the universal necessary ideas of St. Thomas; yet, as we shall presently see, Bode takes it for granted that he has by his arguments removed the whole tribe of absolutes and proceeds on that assumption.

¹ Bode, B. H. "Progressive Education at the Cross-roads." Chicago: Newson & Co., 1938, p. 23.

Bode's arguments against 'absolutes' are a modified version of the arguments of the 19th century Evolutionists. They find both their strength and their weakness in the progress of the physical sciences.

"The whole drift of modern science," says Bode, "is toward the conclusion that the point of reference in every investigation falls within our three dimensional world; and that our tests and standards are not derived from elsewhere but are constructed as we go along."²

And a little further he writes as follows: "It (modern science) maintains that man's future is in his own hands; that social, ethical and esthetic principles are neither handed to him ready made nor so embedded in the structure of things that he need but look in order to discover them for himself. He must create and recreate them for himself; in the course of racial history, just as, through the centuries, he has created, out of his cumulative experience, an industrial order and systems of money and credit."³

It is indeed rather surprising that a man writing as late as the thirties of this century should venture to present arguments so outmoded as these. Consider the first argument, for instance, "The whole drift of modern science is toward the conclusion that the point of reference in every investigation falls within our three dimensional world." It is an argument intended to prove the non-existence of any reality beyond the contingent and experiential world. What in fact does it prove? It proves nothing beyond this that since the physical sciences are physical, all progress in these sciences cannot emerge from the three dimensional order. It is therefore the very nature of these sciences which makes it impossible that 'the point of reference' should fall outside the three dimensional world. In other words Bode's argument begs the question for it proves the non-existence of realities outside the three dimensional world by an argument from sciences which are limited to the three dimensional world.

Bode's argument is therefore valueless, but he feels that he has proved his point and proceeds. His main principles now follow this line. Since 'absolutes do not exist, and since all

² Bode, *Op. cit.*, p. 35.

³ Bode, *Op. cit.*, p. 35.

truth is relative to time and circumstance, no appeal should be made to absolute principles in the social and political structure, of society. His statements from this stage on are so confused and contradictory that it is difficult to know where to start criticizing him. For instance, he says, "It appears, therefore, that *intelligence cannot become free*⁴ unless it faces the whole question of absolute versus relative standards. The challenge inherent in the Platonic tradition is a challenge to education all along the line. To meet this challenge is a basic and inescapable condition of freedom."⁵ He wants the intellect to be free as regards the dreaded 'absolutes' yet the very essence of the intellect is that it is a necessary faculty which cannot be free when it is presented with evident truth. If the intellect were free, for instance, to admit that 2 plus 2 are 4, it would cease to be an intellect.

A little further he is guilty of a contradiction that is even more apparent. He says, ". . . the rise of the common man has been the result of a struggle for participation in values or privileges which were denied to him. In this struggle the common man has frequently appealed to absolutes of his own such as inalienable rights or natural law or what not. All of his legitimate claims are fully covered, however, by the principle that every man is entitled to the status of full membership in the life of the group."⁶

Thus there is no need for the absolute principles of natural law and inalienable rights, because "*the principle* that every man is entitled to that status of full membership in the life of the group" is enough to guarantee all social relationships. But doesn't it ever occur to him that he is appealing to this principle as to one that is absolute? It does not for he proceeds almost immediately to give his idea of democracy which he affirms is not an absolute, even though it is based on this principle. Here are his reasons:

"In the first place, it (democracy) is not an authoritarian command from without, but an invitation to the individual to grow up from within to the full status of his being. Secondly, since the principle of democracy rests on no other authority

⁴ Italics mine.

⁵ Bode, Op. cit., p. 100.

than the nature of the individual himself, it can never claim fixity or finality. The principle of democracy represents, let us say, the best insight we have, up to date, as to what is required for the fullest development of the individual. *Whenever this insight is improved, our standard will vary accordingly*⁶.⁷

Therefore ". . . there must be a realizing sense that belief in democracy may require a reconstruction or revision of beliefs and attitudes in every important domain of human interests. Democracy may stand revealed as a distinctive way of life and as a challenge to all the absolutes of history."⁷

THE ACCUSATION

"The secular interpretation (of religion and morality) is condemned in the name of liberty and democracy, but no serious explanation is offered why a higher morality requiring supernatural sanction is needed, or what constitutes knowledge of it, or how this knowledge is to be imparted, or how democracy is to be interpreted, or what is to be done about teachers and teaching that operate on a different level."⁸

This accusation can be divided into five distinct parts. They are as follows:

1. We offer no serious explanation why a higher morality requiring supernatural sanction is needed.
2. We do not give conclusive and satisfactory arguments to prove how this higher morality can be known.
3. We do not show how democracy is to be interpreted in the light of our higher morality and our supernatural sanctions.

These three accusations are definitely philosophical and for that reason come within the scope of this paper and shall be treated as we proceed. The fourth and the fifth are as follows:

4. We do not show how the various creeds and supernatural beliefs are to be imparted to children in a public school.
5. We take no account of teachers and teaching that operate on a different level from us.

These two accusations are practical in nature and therefore do not enter within the scope of this paper which treats only of the philosophical implications involved in the question under dispute.

⁶ Italics mine.

⁷ Bode, Op. cit., p. 112.

⁸ Bode, B.H. "Religion and the Public School." *School and Society*, vol. 67, (March 27, 1948), p. 227.

THE ARGUMENTS

In order to know what exactly we are discussing, and in order to facilitate the discussion itself, it appears advisable to frame Professor Bode's arguments in the form of syllogisms. The basis for the syllogisms which I shall presently give is the following sentence; ". . . the essence of religion is to be identified with passionate devotion to a way of life. By this test, a secular or democratic conception of morality can qualify as a religion, along with the rest. But if so, then the complaint that religion is being kept out of the schools may be without a foundation."⁹

Argument 1. Due to a dialectical movement our ideas are not absolute but relative.

Now, democracy is one of our ideas.

Therefore, democracy is not an absolute, but a relative idea.

Argument 2. If ideas are changing, then their traditional support may prove to be unnecessary.

Now, the traditional support of democracy was Christianity, or a religion with supernatural sanctions.

Therefore, it is possible that Christianity may prove to be unnecessary for the support of democracy.

Argument 3. The essence of religion is a passionate devotion to a way of life.

Now, the secular or democratic conception of morality can become a passionate devotion to a way of life.

Therefore, the secular or democratic conception of morality can be religion.

CRITICAL EXAMINATION OF THE ARGUMENTS—PART I

Of these three arguments obtained from Professor Bode, the first is undoubtedly the most crucial, because it is the most fundamental. Bode claims not in those very words, but certainly by implication that there is a continual dialectic in human thought and in the world, and that this dialectic is so fundamental as to make judgments wrong which were at one time right, e.g. the judgment that "theology is inextricably interwoven" with the ideals of liberty and democracy. He grants,

⁹ *Ibid.*, p. 228.

and here lies the real power behind his argument, "that our American democracy was not generally conceived in the past as offering an alternative, non-theological basis for these ideas," but that for him proves nothing, for it is quite possible that by the implied dialectic in man" the alliance with theology, which was a source of strength in the past, is now becoming a hindrance to it." To clinch this argument he goes a step further and throws out the suggestion that "the non-theological conception of moral values comes closer to the deeper meaning of the Gospels than the traditional interpretations."

Thus Bode's entire argument rests, if it rests at all, on a dialectical movement in the world and in human thought, and it is this dialectical movement which we must first investigate. Does such a movement exist? and, if it does exist, how fundamental is its nature? By that second question we mean this: does the dialectical movement affect the very principles of thought, or does it only affect the application of these principles to experiential reality?

As to the first question there can be no doubt that the Hegelian discovery of a dialectical movement in human history was a profound discovery and the statement of a great truth, and a few Catholic philosophers have been generous enough to give him credit for it. This, for instance, is what Maritain has to say about it. "That human science, by virtue of its structure, demands to evolve in time, to have a history; that it should consequently imply a certain dialectical movement, due to the interaction of the internal logic of ideas with the needs and dispositions of the thinking subject—this is indeed a great truth."¹⁰

Now it is important to note at this stage of the argument that not only theological doctrines but also philosophical principles are subject to such dialectical development, and the most important philosophical principles for our purpose at present are the principle of Natural Law and the principle of Human Rights. We all know that the Natural Law exists, *but we do not know the full implications of that law.* "The law and the knowledge of the law are two different things. . . . It is be-

¹⁰ Maritain, J. "Scholasticism and Politics." London: The Century Press, 1945, p. 96.

cause this very simple distinction is forgotten that many perplexities have arisen concerning the unwritten law. It is written, they say, in the heart of man. True, but in the hidden depths, as hidden from us as our own heart."¹¹ "The knowledge which our own moral conscience has of this law is doubtless itself still imperfect, and very likely it will continue to develop and to become more refined as long as humanity exists. *Only when the Gospel has penetrated to the very depths of human substance will natural law appear in its flower and its perfection.*"¹²

The last two lines of this quotation are especially noteworthy. Bode has referred to a deeper meaning of the Gospels, Maritain does so too. The resemblance is of course only superficial, as will appear as soon as we begin to discuss the nature of the dialectic. But it is important to note at this stage that both Maritain and Cardinal Newman are in agreement with Bode as regards the existence of a dialectical movement in human history and in human thought.

AN IMPORTANT DIGRESSION

In the light of what we have just seen, it becomes necessary to pause for a moment and consider the types of arguments usually brought forward by Catholic writers to defend the position we take with regard to religious education in the public schools. I think you will agree that while these arguments are good in themselves they are most always inadequate as a refutation of the Pragmatist's position. As an example I give a quotation from the pamphlet issued by the N.C.W.C. entitled "The McCollum Case and Your Child" by George E. Reed.

"An equally unfortunate result of the Champagne case is the conversion of the First Amendment from an instrument designed for the preservation of religion to one which will seriously handicap it. To be sure, the Court had no intention of displaying hostility towards religion. Far from it. But it has laid the legal premisses for a campaign to erase religion as an effective

¹¹ Maritain, J. "The Rights of Man and Natural Law." New York: Charles Scribner's Sons, 1947, p. 62. Italics mine.

¹² Maritain, *Ibid.*, p. 64.

social force in American life. *Traditionally this has been a religious country. Religion is a part of our culture*¹³.¹⁴

The whole argument is based on that last line, yet from the point of view of Bode it proves absolutely nothing. He does not deny that America is traditionally a religious nation, nor does he deny that religion is a part of American culture. All that he does deny is that this religion should necessarily be Christianity or a supernatural religion. There was a time when this was necessary, but that time has passed, and Bode maintains "a secular or democratic conception of morality" can now qualify as a religion." Religion, therefore, will still continue to be "a part of American culture" only it will be a religion more suited to the times we live in.

Father Parsons in "The First Freedom" comes much closer to meeting Bode's objection, but does not quite reach it, because he does not extend his argument beyond a refutation of Liberalism. "Liberal theory," he says, "divisively confuses two different things. It holds as a doctrinal religious dogma that man owes his sole allegiance to his own reason, none to God, unless he chooses to give it to Him. This is freedom of conscience in the Liberal Tradition. It is freedom *from* religion, not freedom *of* religion; it is freedom of conscience as against God. Freedom *of* religion is freedom of the individual conscience as against the state, a very different thing. *The very reason why man has freedom of religion as against the state is precisely because he has no freedom as against God.*"¹⁵

The strength of this argument of course lies in the distinction between freedom *from* religion and freedom *of* religion, and as a refutation of the Liberalist position it is more than adequate; yet with all its cogency it is still unable to dislodge Bode from his position, as I shall point out.

Bode could reply, and quite logically, that the distinction between freedom *from* religion and freedom *of* religion is only valid for those who give a fixed and limited connotation to the word religion. If by religion you are compelled to understand a supernatural religion, then freedom *from* religion will be dis-

¹³ Reed, George E. *The McCollum Case and Your Child*. Washington: National Catholic Welfare Conference, 1949.

¹⁴ Italics mine.

¹⁵ Parsons, W. "The First Freedom." New York: Declan X. McMullen, 1948, p. 115.

tinct from freedom *of* religion, but religion for Bode is not an absolute but a relative concept which once was limited to mean a supernatural religion, but which now can refer to a purely secular conception. Thus Bode can simply deny that he is fighting for freedom from religion in the public school.

CRITICAL EXAMINATION OF THE ARGUMENTS—PART II

THE NATURE OF THE DIALECTIC IN HUMAN HISTORY AND IN HUMAN THOUGHT

The discussion of this point would appear to be the most crucial in the whole argument. What is the nature of the dialectic which all admit exists? For the Pragmatist, for whom the true and the useful are convertible, the dialectic entails that what has been true in one age can be totally false in another for the only reason that it has out-lived its usefulness. It is at this point therefore that our philosophy really comes to grips with the Pragmatic position. We maintain that such a dialectic would so stultify reason, that it would be vain even to begin to philosophize. Maritain admirably demonstrates this point: "I am far from being an enemy of dialectic, either of dialectic in its ancient sense as logic, or of the dialectic of the concrete, conceived as a historial development due to the internal logic of a principle or of an idea in action in the human concrete. But the Hegelian dialectic is something quite different. . . . the more this dialectic wants to be realistic and take possession of reality as of a thing to be intellectually manufactured the more it liquifies reality in order to recompose it according to the fancy of the mind in the schemes of a logical universe, or rather of a logical becoming."¹⁶

Maritain is speaking here of the Hegelian dialectic in particular, but his words apply equally to the Pragmatists, because they too, in his powerful expression 'liquified reality' not into a logic of becoming but into a logic of usefulness. It is obvious that if the dialectic was really as radical as this, reason would be helpless, for reality would be ever changing. What the dialectic really means is the development of an idea or a principle (*not becoming but already existing*) according to its internal logic. Thus the principle or idea cannot be right at one

¹⁶ Maritain, J. "Scholasticism and Politics", p. 37.

time and wrong at another, for to say that is to deny the objectivity of reality, and the ability of the intellect to attain it.

Having, therefore, given the true nature of the dialectic, we are now in a position to state a clear and incontrovertible argument against Bode. If human reason has at any time in the history of man proved that the principle of democratic government is derived exclusively from what Bode calls "metaphysical and theological" premises, at no other time will they be derivable from any other source.

And now it remains to prove that the principles of democratic society are derived exclusively from "metaphysical and theological" premises, for only thus can we prove that a supernatural religion is inextricably linked up with defense of democracy. The logic of the argument is as follows:

Man has rights against the state because he is a person, and not merely because he is an individual.

Now, only metaphysical and theological arguments can prove that man is a person.

Therefore, only metaphysical and theological arguments can give a man rights against the state.

But rights against the state are an essential element of democracy.¹⁷

Therefore, metaphysical and theology are the only safeguard for a democratic society.

Therefore a secular conception of morality can never adequately take their place.

Taking the major premise first we must clarify the distinction between the individual and the person. Maritain gives it thus: "As an individual each of us is a fragment of a species, a part of the universe, a unique point in the immense web of cosmic, ethnical, historical forces and influences—and bound by their laws. Each of us is subject to the determinism of the physical world. Nonetheless, each of us is also a person and, as such, is not controlled by the stars. Our whole being subsists in virtue

¹⁷ The word "democracy" is being here used as a form of society, and not as a form of government. *Allis verbis* it is being used as opposed to totalitarianism, not as opposed to monarchy or oligarchy.

of the subsistence of the spiritual soul which is in us a principle of creative unity, independence, and liberty."¹⁸

Now what is our status as an individual and what is our status as a person? "As individual or part, the intellectual substance is first willed and loved (by God) *for the order of the universe and the perfection of the created whole*";¹⁹ as a person, it is first willed and loved *for itself*".²⁰

The inference is obvious. If as individual man is willed and loved by God for the order of the universe and the perfection of the created whole, and, if the formation of society is a necessary step towards the perfection of the created whole, then it follows necessarily that, as an individual, man has no rights against the state. On the other hand since the person is willed and loved for itself, the state with regard to the person ceases to be an end and becomes a means, and the person has rights against the state. Thus the major premise stands firm: Man has rights against the state because he is a person and not merely because he is an individual.

We pass to the minor premise: Only metaphysical and theological arguments can prove that man is a person. And first, the metaphysical argument. The argument runs as follows: Only a *hylo-morphic* conception of the created world can be a basis for the distinction between the individual and the person. Now, the *hylo-morphic* concept is a metaphysical concept. Therefore, only by a metaphysical argument can man be proved to be a person.

The distinction between individual and person is derived from the fact that man like all created things is composed of matter and form. It is to actuated matter that he owes his individuality which he shares alike with other animate and inanimate beings. "For man, as for all other corporeal beings—the atom, the molecule, the plant, the animal—individuality has its primary ontological root in matter."²¹ On the other hand "the notion of personality does not refer to matter, as does the notion of individuality applied to corporeal beings. It refers to

¹⁸ Maritain, J. "The Person and the Common Good." New York: Charles Scribner's Sons, 1947, p. 28.

¹⁹ Italics mine.

²⁰ Maritain, J., *ibid.*, p. 7.

²¹ Maritain, J. "Scholasticism and Politics", p. 49.

the highest and deepest dimensions of being; personality is rooted in the spirit, in so far as the latter stands by itself in existence and super-abounds in it."²²

The fact that the distinction between individual and person can only be reached through hylo-morphic metaphysics requires little proof, for modern philosophy has afforded ample proof already. Modern philosophers have rejected hylo-morphism and personality has become for them a complete enigma which they either deny or admit for reasons that are wholly insufficient.

I cannot say if Bode understood the full significance of his own writing when he included the words "*metaphysical and theological*" in his protest, but whether he did or not the fact remains that the two words have each their own significance. Metaphysics can prove the distinction between individual and person. Metaphysics can prove that God willed and loved the person for itself, but only theology can reveal to what extent that willing and loving was carried. The person of metaphysics is the person in the natural order, the person of theology is the person in the supernatural order. In the metaphysical order the willing and loving of God are intellectual concepts, the dry bones of truths. In the theological order these same dry truths are informed by the light of revelation and they become living and pulsating realities, the Willing of God extended to the sacrifice of His Only Begotten Son, the Love of God makes possible the intimate union of the Beatific vision.

CONCLUSION

THE ACCUSATION ANSWERED

Accusation 1: The accusation is typical of the pragmatic mind. It does not ask whether a higher morality exists, but only whether it is needed. Nevertheless both these questions have been answered. A higher morality does exist, and its existence is necessary for only thus can the rights of *the person* against the state be justified.

Accusation 2: Our theory of knowledge proves that we can know what Bode calls 'absolutes', and what we call Universal necessary ideas. This theory of knowledge thus serves as a

²² Maritain, J., *ibid.*, p. 51.

basis for our metaphysical and theological speculations from which our higher morality obtains satisfactory and conclusive justification.

Accusation 3: The essential element in democracy is that the citizen has rights against the state. Now the citizen has these rights only because he is a person, and we have shown that only metaphysical and theological arguments can prove his personality. Not only then have we shown how democracy is to be interpreted in the light of our higher morality and our supernatural sanctions, but we have also shown that democracy would have no justification whatever for its existence if this light were removed. Thus the secular conception of morality so far from leading to a smoother-working form of democracy would on the contrary inevitably lead to its complete destruction, since it would reduce the person to an individual and thus remove his qualification for rights against the state.

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Something New For Historians

*Letters of the Notre Dame Archives reveal new facts
about Catholic America*

By RALPH WRIGHT

IN an age that always looks for something new, the collection of manuscripts at the University of Notre Dame Archives helps historians who must find their something new in papers written years ago. Glamorous things like the atom-smasher on campus and winning football teams create temporary excitement before they become a part of tradition and are taken matter-of-factly. But the 450,000 papers at the Archives never become something old to historians; they continue to reveal exciting facts about United States history, especially Catholic history from 1800 to 1880 when so much of the U.S. was missionary country.

Visitors and even many students know little about this collection of papers. Historians do know about them, though; the Archives collection is generally considered a must for anyone doing research on nineteenth century Catholic America. The papers include everything from strange Indian stories to letters Father Damien wrote while among the lepers at Molokai. At present, the students of history seem most interested in the recently acquired General William T. Sherman relics and letters, part of the Ewing family collection.

Included in the Sherman group are such relics as the General's uniform and glasses, the seal of the disreputable Andersonville, Ga., prison of Civil War days and the key to the courthouse at Appomattox. But the unpublished bundle of personal letters has aroused the most curiosity among scholars. It is believed that their publication may cause a change of attitude among those historians who have portrayed the Union hero as a ruthless and bitter leader.

Reverend Joseph de Veuster (Father Damien) is far less known than General Sherman, but his letters and pictures of sixteen years in a leper colony are a lesson in Christianity as well as being interesting and informative reading. In these papers is the letter which Father Damien wrote about his discovery that he had leprosy himself, when he spilled hot water

on his foot and felt no pain. Father Damien voluntarily lived on this rock promontory where the average person lasted only five years. His letters are found in the collection of Reverend Daniel E. Hudson, C.S.C., that has between ten and fifteen thousand manuscripts. Also in the Father Hudson collection is the correspondence of Brother Joseph Dutton who became interested in the leper colony and later joined Father Damien.

There are 56 letters of another priest who was almost a legend because of his kindness and good works, Reverend John Baptist Lamy, Bishop of Santa Fe. When Willa Cather's *Death Comes For The Archbishop* portrayed the life of Father Lamy under the name of Father Jean Marie Latour, several historians scanned the Lamy letters to check on the authenticity of the novel. The Archives proved that Willa Cather had been true to history.

Other scholars find a special interest in the papers of two well known converts, Orestes A. Brownson and James A. McMaster. Many of Brownson's brilliant, though abstract writings have been published, but the letters still have value for their political theory, philosophy (especially Transcendentalism) and criticisms. The Archives have several letters exchanged between John Henry Cardinal Newman and Brownson, who never saw eye to eye. One of them had Cardinal Newman offering Brownson a job as a geography teacher; Brownson, interested only in teaching philosophy, refused.

Most of the McMaster papers were written during his forty years as editor of the *Freeman's Journal*. The pioneer Catholic journalist corresponded with Cardinal Newman too; his letters with Newman concerned the Oxford Movement in America for McMaster was an active Protestant before his conversion. Since McMaster was jailed during the Civil War, it is probable that at least one of his letters was written during his eleven months imprisonment; in his violent emphasis of politics being a religious matter, McMaster was charged with too-severe criticism of the policies followed by President Abraham Lincoln and Secretary of State W. H. Seward. A McMaster letter valued for its signature alone is one written by General Stonewall Jackson.

The Archives has much more on Catholic journalism besides the Brownson and McMaster pieces. Father Hudson himself

was editor of the *Ave Maria* from 1875 to 1910, and he kept in touch with missionaries all over the country. The collection contains papers of active writers like Charles W. Stoddard, Austin Ford and Lawrence Kehoe.

Much more recent than most of the papers are those of Edward N. Hurley. In his letters, the head of the shipping board during World War I gives an economic history of that war. Hurley tells how he built his "bridge to France" to supply the Allies. The Hurley papers cannot be published as yet; they contain too much information about people still living. When these manuscripts are made available for research, they should have some new information on World War I and on many prominent Americans.

A good share of the letters are written by ecclesiastics—saints, bishops, archbishops, popes and all presidents of Notre Dame. The Archives has a Papal Bull issued by Pope Pius VII in 1821. And certainly one of the finest collections of facts about American clergymen is the Bishop Simon Brute correspondence. Bishop Brute's letters give a history of Catholicism in Kentucky from 1811 to 1834.

Despite all the papers bearing famous signatures, other periods, movements and types of history are caught in letters of comparative unknowns. One letter tells about the death of an Indian who went to Rome to study for the priesthood. The Indian's tribe had condemned him for going to the whites and attributed his death to disloyalty. The letter shows that the Indian actually died from hemorrhage caused from injuries when he was run over by a wagon. In another letter, a bishop gives to a priest the permission to operate; the missionary wanted to use his skill as a surgeon to help the people in an area where doctors were scarce.

The processing is directed by Reverend Thomas T. McAvoy, C.S.C., guardian of the papers and University Archivist. When Father McAvoy came to the Archives, he inherited a room full of old letters. A tireless organizer, he decided to put them in some logical sequence so they could be of aid to people doing research. He kept the specific collections together, but otherwise had the papers arranged in chronological order. Within

the various date groups, the letters are further arranged according to who received them.

Since all of this work would still make it difficult for one to find anything, Father McAvoy is having each manuscript catalogued and calendared. The contents of each paper are summarized (with facts in the order they were written), typed on cards and put into file cabinets. Translators, usually language students, summarize the foreign letters.

The oldest letters date back to 171 so many of them are quite worn. All of these battered manuscripts go to the photostat room; then the photographs are filed away where they can be used when the originals become illegible.

There wouldn't be any originals, however, if it wasn't for James Farnham Edwards, a Notre Dame professor of the late nineteenth century. Edwards saw the numerous letters scattered carelessly in different spots on the campus and thought they were worth collecting; that was the beginning of the Catholic Archives of America. Since then, two men (Reverend Paul F. Foilk, C.S.C., and Paul R. Byrne, current head librarian) took care of the papers before Father McAvoy became the first official archivist in 1929. At that time, the collection got a new name, the University of Notre Dame Archives.

Father McAvoy's Archives are not the supposedly traditional type with musty, old books, dim lights and black-robed ecclesiastics pouring over tattered manuscripts. He has three modern, well-lighted rooms in the mezzanine of the University Library. The letters are in fireproof lockers in the back room; in the other two rooms, student employees work on the letters and file entries from books. The letters are only a part of the Archives, but they are the most valuable part and the part that makes them the largest and finest Catholic archives in the country.

Every week one to half a dozen people come to the Archives for research work. Occasionally someone brings an addition to the manuscripts, and Father McAvoy is more than willing to accept any contributions. Americans were never known as letter-savers. But the foresight of one man to save letters, and the efficiency of those who continued his work, have made fine raw material available to any qualified observers.

"As Long As You Did It"

By SISTER M. DENISE, O.S.F., M.A.

*Commission on American Citizenship
The Catholic University of America*

"IF I were planning a high school religion course, I would first take time to acquaint myself with the problems of the high school student." Thus did an eighteen-year-old senior boy in one of our Midwest high schools set down with remarkable exactitude the purpose behind the questionnaire sent to his and various other Catholic secondary schools throughout the country by those members of the Staff of the Commission on American Citizenship who are working on the high school curriculum. This fourth of a series of articles¹ on the responses of over three thousand Catholic high school boys and girls, who frankly stated their personal and social educational needs, should probably appear in the *Pastoral and Homiletic Review* as well as in the *Educational Review*, since so many of the replies discussed here directly concern the parish.

With graduation but a few months off, it is not surprising that the *seniors* saw that many of their problems have their roots in parish life. This attitude is especially evident in the responses which concern their first basic relationship, namely, *with God and the Church*.

The parish is making our religion a Sunday affair. They preach on Sunday what we should do, but do not give us any outlet for *practicing* those ideas. No study club is advocated, and therefore we younger generation have nothing to settle our ideas on. (Girl, 18)

We are being taught the rightness and beauty of Gregorian chant and liturgical art and the wrongness of these sentimental, spineless "love songs" and "valentineish" holy pictures so popular in our churches today. Yet, when we talk to our pastor and our ideas come forth, he practically condemns them. He holds that the Church music and art today are just what they should be, and after four months out of school we will have forgotten all about the "modern craze" on chant and art. It is confusing, to say the least, to be taught one thing in school by teachers and other degree-possessing intellectuals, and then have parish priests—who have studied theology and philosophy for years and also have degrees—tell us our education is off the beam. (Girl, 17)

¹ Others have appeared in the February, March, and May issues of the *Review*.

One of the greatest difficulties facing me as a graduate is what part do I take in my parish? All they talk about in school is parish loyalty, but they don't tell you how to be loyal. I would like to do more than just go to Mass each Sunday; I would like to be active in the Church—since the Church is God, and God is my entire life. I don't think my calling is to be a nun, so as a laywoman I think there should be some specific way I can carry on my religion now that I'm going to leave school and be out in the world, and by doing this I don't mean just going to Mass. (Girl, 17)

In reading the comments that follow, we should keep in mind that they are from seniors, most of whom are in their last year of formal Catholic education.

I do think something is lacking, either in myself or my education, because my religion is not vitally alive as I think it should be. (Girl, 17)

I think that most of us haven't a good enough foundation in our religion and that is why so many go wrong. (Girl, 17) Instead of trying to teach us God and His Church for ten years, get us to know and love and serve Him. (Boy, 17)

I do not understand and would appreciate detailed information on the Mystical Body. (Girl, 16)

God is the Church, I think, should be more discussed and better understood. (Boy, 17)

I got a real idea of God as my Father from the Specialized Catholic Action Cell. Before it had always been remote facts and slushy prayers. Some of my friends are still suffering from lack of knowing God. Can't religion be applied more philosophically? It is fine to be as "little children", but sermon policies seem to be: ignorance is bliss. (Girl, 17)

One boy discovered the relation between sex education and the life of the Church.

I think there is a great need for some sort of authorized sex education in the school, for the student or the parents. Many kids nowadays have warped ideas about sex. Seeing that they will be our next fathers and mothers, there is a great need for them to be straightened out in some way. If this is let go on, the whole world will become one brutal barbaric mess. And this, I am sure, was not God's will to begin with. (Boy, 18)

To see ourselves "as others see us" sometimes helps. A young Methodist in one school was kind enough to fill out a questionnaire.

The girls here are so complacent about their religion. Although I have much respect for the Catholic Church, I feel that I could never make it my religion. It all sounds wonderful here in school, but trying to apply it all outside just doesn't seem to work. When I am of age I plan on studying various religions and find one that I can really believe in. Until then, I'll pray that I won't be too late. (Girl, 17)

Relationship with fellowmen covers such a wide area of human

activity that the responses have been grouped under subheadings and a few samples of each given.

Companions

Classmates should work together as a group, and there should not be those so-called "Big Shots." (Boy, 17)

I think that in the schools which do not already have it, there should be a course of some kind to help us get along with the opposite sex. A kind of "human relations" course is what I mean. I think it is necessary to high school students in fourth year so that we may better understand the problems of "courtship." (Boy, 16)

Teachers

Our religion teacher is making life sour for me because of his way of teaching. He teaches like we were first grade. (Boy, 17)

Teachers should take a course in understanding students! (Boy, 17)

The way some Catholic teachers treat classes, you'd never believe they see God in everyone. It kind of gives you the feeling that if they treat you (what you consider unjustly), you can do so to others. (Girl, 17)

Parents

Parents have a tendency to shy from the facts of life. I (not a qualified person) had to explain conception of human life to a younger brother after he had seen an article in a leading magazine. He brought it up at the supper table, and it was given "hush-hush" treatment, so I had to explain it to him. (Boy, 17)

My parents are greatly concerned about my attitude towards life. They think I am "too religious". This is probably due to the difference in our education. They feel that I would be happy tearing around wildly rather than reading and thinking. I will admit that I do sit at home quite a bit, but when I do the things I like, that interest me—going to school for discussions, wanting to go to Grailville—they frown and declare that it isn't social life. They do not see secularism as I see it. We differ in our views of people—white or black—ideas that are Christian, and what actions are good. (Girl, 18)

Parents are sometimes a cause of problems. My parents are both prejudiced—Negroes and Jews are the objects of their disapproval. In our Catholic school we are being taught that all men are equal. Now the problem is: How to educate our parents to this understanding. (Girl, 17)

More on the race question.

Being a Southerner in sympathies, I can't adopt a Catholic attitude toward Negroes other than that they are *equal*. I believe in segregation and more or less in "Jim Crow"; they should have equal opportunities, however, but on a separate basis. I don't see how the United States can hold two separate *equal* classes; one has to be inferior. (Girl, 17)

Did Dr. Johnson envision this need when he set up physical fitness as an important educational goal?

I work in the proof-room of a daily newspaper. There are only seven girls on a floor with at least thirty men. Of these seven, four are young like myself. These men, though they mean well enough I guess, make frequent passes or crack somewhat suggestive jokes. I tried ignoring them. It's easier to think about than to do. I asked them please not to do that. They laughed. Finally, I hauled off and socked one. That helped, but not completely. (Girl, 17)

As in the other three years, in the area of relationship with *nature* the accent is on sex.

In order to get the Christian view, sex education should be taught as part of the religion course. Because of lack of this, I learned from jokes and stories what should have been taught to me either by parents or teachers. (Girl, 17)

Any problems I have in this line are solved easily, for I work in a hospital and some of the nurses are swell teachers. (Girl, 17)

Sex is a topic that is talked about just everywhere. I have been very lucky. I have a nurse for a mother and she explained it to me. There was none of this hush-hush about it. I don't believe in over-emphasis, but I think it would be a good idea to put more basic education about it in schools because then you would know just what it is all about. (Girl, 17)

Concerning relationship with *self*, the field fairly bristles with a variety of problems. A biography of St. Thomas More would answer this first question.

Can a person be a normal *well-rounded* person and yet stay close to God? Can he have a pleasing personality, good health, and be successful in his life work and yet attain sanctity. (Boy, 16)

My greatest problem in myself is the conquest of my pride and the acquisition of true charity. (Boy, 17)

Can we be expected to live as good lives as possible with the environment of today? (Boy, 17)

What am I going to do after I graduate? I can't possibly afford to go to college, and with the courses they offered me in high school, I would have to go to college to complete my studies. One thing I was wishing for was a Catholic Trade School, but I never heard of any. (Boy, 17)

My big problem is sanctity. I think we should be able to commit these sins because I feel that nature calls for that. (Boy, 17)

Without my faith my life would not be anything: but, although I love my Church, I don't know enough about it. My life work is creative writing. I suffer from an inferiority complex at school because of my race. (Girl, 17)

I face a lovely problem of unemployment. In school, particularly in art class, I have formed the opinion that God made man for a special place in the world and not for a monotonous existence in a factory or office. We, myself and some friends, want to start a Christian Art Workshop where we can lead a fuller and more complete Christian life. The pur-

pose of the workshop would be to put on the market at a reasonable price good Christian art for homes and perhaps schools. This idea is opposed to all present standards, and I greatly fear will be greeted with cries of dismay at home. I know there will be difficulties, but it is in the hands of God. (Girl, 18)

I cannot decide satisfactorily whether to go on to college to become a teacher, or to go to work right after graduation so that I can have more clothes, etc. (Girl, 17)

Sometimes I think I am supposed to be a nun, but I don't want to. The Sisters, one especially, here at school keep pounding the idea of religious vocation at us until, even if we had ever thought of it, we'd never do it. (Girl, 17)

I feel that most of the people in this world are out for money, fine clothes, a good time, etc. There is such a minute number that aren't that I am bound to be out for what most of the people are out for. It seems to me that a lot of people who don't live Christian lives somehow manage to die in the state of grace and get to Heaven, so I feel that I might just as well have some fun too. (Girl, 18)

What a rare experience to find someone who realizes he is on the "me side."

I sometimes find that I am "one way." By that I mean everything I do I do for myself alone and with the idea that if there isn't something in it for me, by which I can benefit, it isn't worth while. (Boy, 20)

Sanctity seems to be something for aged people. (Girl, 17)

The question as to whether or not their education in religion is helping or failing to help them meet their problems satisfactorily let loose a torrent of dissatisfaction. One boys' and certain girls' schools seem to be thinking in terms of reality.

The main trouble with religion class nowadays is the non-serious attitude taken towards it by the students. Religion is more or less a "breather," and the students don't pay much attention to it. (Boy, 17)

Religion was intended as a practical way of life, not a study of philosophy, which it has become. Religion at my age is concerned with marriage. It should keep up with the students' growth; correct attitudes should be fostered. Mary, not Lana Turner, should be the teenager's heroine. (Boy, 16)

Religion courses are inadequate. Poor instructors. Dull material. Emphasis on wrong things—externals, not on need for God. (Girl, 17)

My religious instruction is failing me because I feel that it is given in an abstract manner. Instead of being taught as a *Person*, a *Love*, it is presented as a *thing*. (Girl, 18)

To me it seems that the priests who teach religion are disinterested, and the nuns are impractical. I do not say that this education does me no good. It's just that we receive but a few of the great benefits coming from a knowledge of our religion. (Boy, 17)

I believe the procedure of my religion class is a mess. We have a priest on Tuesday, Thursday, and Friday and our home-room teacher teaches on Monday. The priest fails to attend

class sometimes twice a week, and at these times our home-room teacher holds the class. It is not conducted with direct ideas of our religion and the things we should be taught concerning our life after we leave school. Since this is a Catholic school of which our faith and religion is the foremost subject and *purpose* of the Catholic school, I am sure more sincerity and effort should be placed on the subject. (Boy, 20) I feel that the practical side of the question is more or less forgotten about. We have made ourselves *intellectually* good while living under the wings of school, but once we are shoved from our nest, then what? I don't think we are sufficiently able to meet problems. (Girl, 18)

I have had very little help. For four years we have more or less hashed over the same thing. Fundamentals are fine the first two years, but not later. I feel the problems of youth today are directly concerned with Chastity and Obedience. Why can't we delve into these instead of repeating the same thing over and over again? Class consists in reading a chapter tonight and discussing tomorrow. There is nothing practical applied to really help a student. (Girl, 17)

I don't think that pupils going out into the world can solve serious problems because of the training in religion classes. Perhaps because pupils have been given doctrine, but they have not been given *applied doctrine*. (Girl, 18)

My senior religion is the most important course that I have taken so far. It is dedicated to marriage and chastity. It has helped clear up a lot of facts and made me purer. I think that everyone should be taught chastity and marriage earlier, maybe in the freshman year, because a doubtful mind leads faster into sin; and if a person knows and understands the facts, he will be a purer and better person. (Boy, 18)

As a senior I have had an excellent course. Our first semester was devoted to a marriage course which was not all theory but practical application to present day problems. We read in class Father Kelly's *Modern Youth and Chastity*, the Pope's encyclical on marriage as rewritten by a woman at Grafton, and Therese Mueller's pamphlet, *Family Life in Christ*. I have greatly profited by this course. Still more important was the last semester in which was opened to me the whole doctrine of the Trinity and the interior and exterior life of God and our place in it. Sister took parts from Sheed's book, *Theology and Sanity* and explained them. (Girl, 18)

The practical power of an understanding of a doctrine of the Mystical Body is apparent in these replies.

Religion has helped a lot in facing all problems. The doctrine of the Mystical Body has been a big inspiration to me. We're only here to get to heaven, and with this in mind I've stopped cheating, talking of others' faults, etc. (Girl, 17)

The doctrine of the Mystical Body of Christ is being explained in religion class. I think it is one by which we might live. It is producing a more sociable attitude in me toward others. (Girl, 16)

The doctrine of the Mystical Body, as introduced to me, has become a great inspiration. Realizing that my particular state of soul influences the lives of others prompts me to do good. Realizing further that other people's personal sanctity aids

me is a great consolation. (Girl, 17)

When the seniors' views on the traditional course in apologetics which they are receiving are brought together, one has a veritable battle on hand. Opinion for and against is equally vigorous. Limitation of space permits only a sample of each.

I think that senior year (Apologetics) is an essential course; it explained many mysteries of the faith more clearly to me, such as the mystery of the Trinity. It also helped me to understand and defend the truths of the Church, giving me many arguments on which I can fall back. (Boy, 17)

There seems to be a method of teaching apologetics which seems wrong to me. We disprove all other theories through reason, but when we try to use reason to prove our own theories and cannot, we are later told that you simple have to believe it. (Boy, 17)

We at present have a course in apologetics which is very discouraging at times. I would never give such a course to seniors but to those who will need it later. We are faced with more problems outside than defending our faith. I say this, not because I dislike the course, but because I believe what I am saying. (Boy, 17)

The general attitude of defending rather than sharing which the apologetics course fosters—the most serious objection to this high school course according to some leading religious educators—is painfully apparent in the observations of these two young men:

I think the religion which is being taught this year is what every fellow needs when he goes out into the world to defend his religion from others. (Boy, 17)

Apologetics has prepared me to answer and explain any disagreement that may arise in married life, especially if I marry a non-Catholic. She would probably ask why we as Catholics do certain things and I think it would be very embarrassing and non-influential if I didn't know the answer. (Boy, 17)²

Asked to suggest what they would consider a practical high school religion course, the seniors set up with seriousness and no little acumen what they think would be most helpful to their younger brothers and sisters. Running through all replies is the demand for training in the application of doctrine to everyday life through a discussion of actual problems in class, freshman through senior.

² Cf. John Courtney Murray, S.J., "Towards A Theology for the Layman," *Theological Studies*, Vol. V, p. 351.

Cf. Tom Carroll, "The Two Shall Be One," *Orate Fratres*, Vol. XXIII, No. 4, February 20, 1949, pp. 174-181.

Cf. Edward S. Dunn, S.J., "Mixed Marriages in 1947," *American Ecclesiastical Review*, Vol. CXX, No. 1, January, 1949, pp. 33-42.

The Commandments, sacraments, beatitudes, works of mercy, and all fundamentals are taught, or should be, in the grades. In high school it is time to show the application of these basic things—how to make the theory practical. (Girl, 17)

Senior: Specialize in practical Christian living. Explain marriage. (Boy, 17)

Freshmen: Stress all types of sins. I didn't know until I was a junior; and if I had known before, I think it would have been easier to break the habit. (Boy, 17)

I think it is important for a boy to learn about sex, reproduction, etc., as soon as he is mentally capable to hold it in a reverent, good, manly way. (Boy, 17)

Sophomores should have a course on chastity because times have changed, and it is really dangerous to go through school without it until your senior year. (Girl, 18)

When a guy becomes a Senior in high school, he feels as if he has accomplished something. He doesn't want to be taught religion out of a book, but to talk openly each day and to answer each individual question. Tell him what is expected of him in life, things he is to do and not to do and why. He wants to know if there really is a God, a moral law. Religion is taught out of a book, but there are some questions and answers not written in books. Or at least we can't find them. (Boy, 17)

More stress should be placed on the Life instead of the Creed and the Code of the Catholic Faith. The first three years should be planned so as to give the average person enough background to discuss in class, under the supervision of a teacher, *Theology and Sanity* by F. Sheed. (Girl, 17)

A knowledge of good Church art and good Church music would tend to make seniors cultured Christians. (Girl, 18)

A study of supernatural life should give a senior a much brighter outlook on the life he is about to enter and also make him more content than most graduates now are. (Girl, 17)

As in the other years, there are those who prefer religion class to private counsel for the discussion of their more serious problems. The majority, however, seek individual help.

I think if in class more serious questions were discussed, it would be better. Lots of fellows are ashamed to go to a priest and talk it out with him. (Boy, 17)

More serious problems should be taken care of in private counsel, like confession or anywhere near Christ. (Boy, 16)

I think a box in the religion class is the ideal thing. It takes too much nerve to ask questions in class or see a priest or anyone else alone. (Boy, 17)

Priests outnumber by far any other group as satisfactory counselors. A person assigned to counseling inspires confidence.

A priest can understand your problems better because, for one thing, he was once a boy; and he is a priest of God. (Boy, 17)

Priest counselor. Because he seems so easy-going and I could ask him anything and it wouldn't bother me. (He is something like Christ, you don't have to feel afraid of him.) (Girl, 17)

From the Bother Counselor who comes here every once in awhile. (Boy, 16)

The Guidance Counselor. He is a man of real understanding who is genuinely anxious to help at any time; he does not begin an interview by assuming you are already in the pit of perdition and continue from there. (Boy, 17)
I think I would go to our English teacher. She is very open-minded. She lets you state your point and then tries to show you how you could help yourself. You can't have a person who is narrow-minded or is always referring to when they were a child. (Girl, 17)

I feel free to go to my principal as she is the most understanding person I know. She makes one feel as though your troubles are *her* troubles and tries to solve them in this light. (Girl, 18)

Mother. Because she understands me better than any other person. (Boy, 16)

My father. I've lived with him all my life, so I think he will always give me a straight answer. (Boy, 17)

Personally I could not speak to anyone. (Boy, 17)

No one. I keep my problems to myself. (Boy, 18)

I would feel free to ask it from anyone of our student counselors. But this would be hard to do as they are either teaching or attending to some business around the school, and I don't see how they would have time for anything so trivial as my problems. (Girl, 17)

Has the education received by seniors, many of whom will be married in a few years, prepared them for family life?

It prepared me through the trial and error method. (Boy, 17)
Up until this year it has failed, but this year it is trying to prepare us. But it can't be done in one year. (Boy, 17)

It has shown us that the purer you are in single life, the better married life you will have. (Boy, 17)

It has prepared me by showing me how to lead a holy, happy life. It has failed by leaving out some of the basic parts, especially scientific study of sex which must be picked up unscientifically. (Boy, 16)

It has helped by outlining the path to be followed but failed because it does not get any closer. (Boy, 17)

Besides general Christian principles and morals, it has prepared me in *no way*. (Boy, 17)

As yet we have not covered the sacrament of marriage. When this subject is covered, I hope they speak plainly and not beat around the bush. After all, we do know some things about life. If they beat around the bush, some of us may think that marriage is completely wrong. (Boy, 18)

It has taught me the seriousness of family life, the duties and obligations, the heavenly reward which I can obtain if I follow it through seriously. Family life and the rearing of Catholic souls is one of the most important vocations. (Boy, 16)

My education has helped me only slightly in readying me for family life. You couldn't raise a child by algebra or chemistry or English. All courses here seem so one-sided. (Boy, 17)

I don't intend to marry, but if I did I would certainly seek a special night school course on marriage, because this school is only thinking of preparing us for college. (Boy, 17)

From what I was taught in school about family life, I somehow fear the thought of marriage and all that might happen to it. (Girl, 17)

It failed because it's too general and takes it for granted that everyone will have a happy life, good job, lots of children, plenty of money to support them with and does not take up the problem of what happens if this doesn't come true. (Girl, 17) The only subject offered in home economics is clothing. We should have cooking, home management and child care. Many girls are leaving high school unable to do many of these things. (Girl, 17)

The only course I took which helped prepare me for family life was our senior marriage course. In it I realized the sanctity of marriage and clearly saw the position of each member of the family. To a certain extent, a special unit in my English course also helped me, as it was on *Womanhood*; it helped make me realize my part in family life. It showed how an entire family's life can be wrecked just by the woman neglecting her home. (Girl, 16)

My religious education has helped me in one way to bring up a family, and that is to have a family and not one child, 2 kittens, and 3 dogs. (Girl, 17)

My religion course has taught me prayer, work, and self-sacrifice, which, if applied, will make a success of us in any field, particularly family life. (Girl 17)

The young men and women who on request wrote these criticisms and suggestions in the hope that students coming after them might benefit through their candid appraisal have left the "nest" now. Will the testing ground of adult life prove they are better prepared for the great adventure than they realized? God grant that it may be so.⁸

⁸ An evaluation of the student opinion which has been presented in this series of articles will appear in the September number of the Review.

Catholic Commission on Intellectual and Cultural Affairs*

By EDWARD V. STANFORD, O.S.A.
Executive Director

INTRODUCTORY

THE Catholic Commission on Intellectual and Cultural Affairs will be three years old on June 23rd, 1949. Definite progress has been made and the Commission is becoming better known at home and especially in Europe.

MEMBERSHIP

At the present time the membership of the Commission stands at 176, representing a net increase of 54 members over a year ago. The members of the Commission are now drawn from 26 states and from 86 intellectual and cultural institutions and represent some 50 learned fields. A recent survey, in which 124 of the members have thus far participated, reveals that members are currently active in over 200 national professional and cultural organizations and have affiliations with more than 50 foreign professional and cultural organizations.

STANDING COMMITTEES

The Executive Committee held meetings in Washington, D.C. on October 9th and 10th, 1948, and again on February 5th and 6th, 1949, to transact the business of the Commission, to consider proposals of the Problems and Policies Committee and to prepare the program for the Annual Meeting. Minutes of these meetings were sent to all members of the Commission. The Problems and Policies Committee held a two-day meeting in Washington D.C. on October 2nd and 3rd, 1948 and outlined several topics for possible study and discussion by the Commission. Both Committees met again in joint session at St. Louis University on May 14th, 1949.

*Report of the Executive Director presented at the Fourth Annual Meeting, St. Louis University, St. Louis, Missouri, May 15, 1949.

INTERNATIONAL LIAISON

The Commission has been cooperating regularly with *The International Catholic Movement for Intellectual and Cultural Affairs*. (Mouvement International des intellectuels Catholique de Pax Romana.) Regular correspondence has been carried on with Dr. Ramon Sugranyes de Franch, General Secretary of ICMICA at Fribourg. The Executive Secretary has acted as fiscal agent for the monthly Journal PAX ROMANA (multilingual) in accepting subscriptions from our cooperating colleges and forwarding them to Fribourg. Thirty-five colleges have availed themselves of this service. Correspondence has been carried on with the International Centre of the Newman Association of Great Britain and reports and literature are regularly exchanged. Visitors have been received from France, Germany, Italy, Netherlands, and Switzerland. There have also been communications with individuals and with Catholic intellectual groups in France, Germany, Italy, South Africa and Switzerland.

REPRESENTATION BY COMMISSION MEMBERS

Second National Conference, U.S. National Commission for UNESCO, Cleveland, Ohio, March 31 to April 2, 1949. The Commission was officially represented by Dr. Chas. Duffy of Akron University, Mrs. Kathleen N. Lardie of Detroit and Dr. George N. Shuster of Hunter College. Other Commission members present as members of the U.S. National Commission for UNESCO or in some other capacity were: Dr. Francis J. Colligan (Dept. of State), Dr. Henry Grattan Doyle of George Washington University, Msgr. Frederick G. Hochwalt of NCWC, Rev. Edward V. Stanford, O.S.A. of Augustinian College and Dr. Helen C. White of the University of Wisconsin.

Forty-Third Annual Meeting of the American Academy of Political and Social Science, Philadelphia, Pa., April 8th and 9th, 1949. The Commission was officially represented by Dr. David A. McCabe of Princeton University and Dr. Francis P. Clarke of the University of Pennsylvania.

United Nations, Economic and Social Council. Dr. Oscar Halecki of Fordham University has been designated as the official consultant, representing both the International Catholic

Movement for Intellectual and Cultural Affairs and the International Catholic Student Movement of PAX ROMANA under Consultative Status "B" which was recently granted to PAX ROMANA.

International Catholic Movement for Intellectual and Cultural Affairs—Inter-Federal Assembly of ICMICA, St. Edmund's College, Ware, England, August 12th-17th, 1948. The following members of our Commission were present: Dr. Eleanor Grace Clark of Hunter College, Rev. James A. Magner of the Catholic University of America, Dr. Richard Pattee of the National Catholic Welfare Conference, Dr. Hugh S. Taylor of Princeton University and Rev. Edward V. Stanford, O.S.A., Executive Director.

DISPLACED PERSONS PROJECT

The results from this project, undertaken two years ago, have fallen below what reasonably might be expected chiefly because of the interminable red tape, inflexible regulations and endless delays in granting visas for the displaced intellectuals after contracts for them were obtained in American colleges and universities.

The set-up for the "project" was excellent. The Commission supplied direct contacts with the universities and colleges. Two of our members, Edward B. Rooney, S.J. and Gerald G. Walsh, S.J. undertook two separate missions to the Displaced Persons Camps of Europe in 1947 and 1948. On these visits they sought out, interviewed, and prepared comprehensive individual reports on, some 1,500 displaced intellectuals. War Relief Services of NCWC provided the funds, as well as the clerical staff to assemble, classify and summarize the data. Very attractive brochures were prepared summarizing the information about the displaced professors. They were sent to Catholic colleges and universities under covering letters from the Executive Director of the Commission and to non-Catholic universities and colleges through the cooperation of the Executive Director of the Association of American Colleges.

A college which expressed interest in any individual on the list could obtain further information. Upon submission by a college of a one-year contract for a particular displaced profes-

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sor, War Relief Services, through the personnel in its New York office and its representatives abroad, undertook to obtain the necessary visas from consular and military government officials in Europe. It was at this stage that the program encountered almost unsurmountable difficulties. In many cases it was impossible to meet college deadlines for the employment of new staff members even though six-months leeway was allowed for this processing. As a consequence college administrators became annoyed and some felt compelled to withdraw contracts already granted.

Up to May 4th, 1949, the following universities and colleges have employed a total of 22 displaced persons: Albertus Magnus College, Briar Cliff College, The Catholic University of America, Gannon College, Iowa Wesleyan College, La Salle Seminary, Loyola University (Chicago), Marquette University, New Rochelle College, Notre Dame University, Quincy College, St. Benedict's College, St. Bonaventure College, St. Joseph's College (Brooklyn), St. Louis University, Steubenville College and the University of California.

The following universities and colleges have granted contracts to 19 additional displaced professors whose visa applications are still being processed: Academy of Mt. St. Ursula, Catholic College of Oklahoma, Immaculata College (D.C.), Loyola University (Chicago), Manhattanville College, Marywood College, Nazareth College, Niagara University, Notre Dame University, St. Bonaventure College, St. Cyril and Methodius Academy, St. Francis College, St. Thomas College and Steubenville College.

In order to find out how the D.P. Professors were making out in their new situations, the Executive Director wrote, on April 26th, 1949, to the Presidents of twelve colleges who had accepted these professors. The Presidents were asked: (1) how the professors were making out as faculty members, (2) whether or not they had successfully adjusted themselves to their new situations and (3) for information as to their ability in using the English language.

To date replies have been received from nine presidents and all reports with one exception are very favorable to the Displaced Professors. In two or three instances there was some

difficulty with English in the beginning but rapid improvement was noted. In one instance inability to use the English language proved to be a major difficulty.

Let me quote briefly these typical replies:

"It is a real pleasure to report Dr. —'s progress as entirely satisfactory. He has fitted himself into his position here with remarkable adaptability. He is friendly, courteous and an entirely admirable teacher. Both he and his family seem to feel completely at home here . . . they are all well liked by other faculty members and Dr. — himself has the complete respect of all of us."

"This professor is giving a very fine account of himself as a member of our staff. He has very successfully adjusted himself to the new situation. His ability to use the English language is marked. He has only a slight accent and expresses himself with ease and correctness."

"He is both a scholar and a teacher. I would say that he has made a remarkable adjustment to his new situation. He takes great interest in his students, his classes and in the college. He is zealous and industrious. . . . His grammar is perfect. In some instances his word order is strained or his pronunciations are peculiar but on the whole he does a magnificent job."

"I would like to take this opportunity to congratulate you and your associates on the wonderful work which you are doing in bringing qualified displaced educators to this country from Europe. We have two or three of them here and they are all doing very well."

At the close of the year 1948, the work carried on by War Relief Services was transferred to the Catholic Committee for Refugees, and the Commission is now cooperating directly with this agency. Whether or not a greater number of displaced professors will be placed in the future depends largely upon immigration regulations.

THE PROGRAM FOR THE 1949 ANNUAL MEETING

The difficult and complicated problem of Church-State Relations was chosen for discussion at the St. Louis Meeting. Every effort was made to bring the best thought of the Commission to bear on this problem. It was suggested as a topic of

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discussion at local meetings. At least fifteen experts on the Commission were asked to make scholarly contributions on one phase or other of the problem to serve as basic documents for the discussion. It was the thought of the Executive Committee that papers should be prepared for the meeting and sent out well in advance so that they could be read and studied. No formal papers were to be read at the meeting itself, only summaries were to be presented in order to allow full time for discussion.

Certainly every member of CCICA has been primed on the topic up for discussion today. Literally, reams and reams of mimeographed paper were used to keep the members informed as to the developing ideas on the problem. Between November 15th, 1948 when the first outline was sent out and May 7th, 1949, there was a steady stream of mailings to the members of the Commission totalling in all 116 single spaced mimeographed pages and a printed brochure of 45 pages.

From the papers prepared as well as from the correspondence they evoked, it is evident that at least two clearly defined schools of thought with sharply dissenting views are to be found in the Commission. In all the work and preparation for this meeting the hope is that in the near future dissenting views will be brought closer together and a scholarly publication will issue from the Commission to clarify the Catholic position.

The Catholic University Research Studies*

The Construction Of An Attitude Scale To Measure The Attitudes Of Catholic High School Children Toward Mixed Marriages

By REVEREND CHARLES SAFFER, M.A.

Two hundred and seventy-six statements reflecting attitudes toward mixed marriage, ranging from extreme favorableness to extreme unfavorableness through indifference were gathered. The Thurstone technique of equal appearing intervals was used to construct an attitude scale. Indiscriminating and useless items were excluded through the use of two criteria: a subjective criterion consisting of the judgment of ten persons; and a double objective criterion. The first objective criterion consisted in the use of the Q-value statistical procedure; the second consisted in the employment of two groups of high school pupils.

After all items had been checked for validity, two forms of the scale, each consisting of twenty-five items were constructed. Each of the two forms was administered to 202 high school pupils. From the returns obtained from these pupils, a reliability coefficient between the two forms was computed. The coefficient of reliability was found to be .88. The standard error of the test is .029.

The Influence Of Age, Grade, And Sex Differences On The Attitudes Of High School Students Toward Mixed Marriages

By REVEREND HARRY F. HOOVER, M.A.

In order to study how differences in age, sex, and grade among high school students affect their attitudes toward mixed marriage, an attitude scale was submitted to 500 boys and 500 girls attending sixteen Catholic high schools.

From a statistical analysis of the scores attained on the attitudes scale it was found that age differences alone do not

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

affect the attitudes of high school students toward mixed marriage, but sex and grade differences do exert a discernible influence. Girls as a group, as well as in each of the four grades, attained higher scores. The mean score for the girls, 7.23, was .33 points higher on the scale than the mean score for the boys. This difference is statistically significant (having a critical ratio of 3.45) and indicates that high school girls are more opposed to mixed marriage than are boys.

After comparing the data on the basis of grade in school, it was discovered that the Seniors manifested the most desirable attitude, while the Juniors seem less opposed to mixed marriage than any other grade in school. Although it may be encouraging to learn from this study that 60% of our Catholic high school students are opposed to mixed marriage, still the fact that 40% of them are *not* opposed to it should be a matter of concern and further research for Catholic educators.

A Study Of The Motives Of Catholic High School Students In Choosing Occupations

By SISTER MARY AMABILIS KETTERER, M.A.

The purpose of this study was to find out to what extent students in Catholic high schools are influenced by supernatural motives in choosing their vocations. Students' motives for their choices of occupations were investigated by means of free expression in compositions and by means of check lists.

The results from both sources showed that the motives of these students were predominantly on a natural level. Religious motives do not actuate students in their choice of a vocation to any great extent since only one-eighth of the motives given by them were supernatural ones.

A Follow-Up Study Of High School Graduates And School-Leavers Of St. Casimir Academy 1935-1940 Inclusive

By SISTER M. SIMPLICITA STRAVINSKAS, C.S.C., M.A.

This study was made to determine the extent to which the school had met the needs of its former students and to suggest curricular changes. The questionnaire included information on students' occupational status, methods used in obtaining jobs

and the factors involved in keeping them, the degree of satisfaction on the job, the helpfulness and the shortcomings of the high-school training received, and the further pursuance of studies after graduation.

The following were the most significant findings revealed by the questionnaire: About 70% of the respondents were engaged in clerical jobs; nearly all reported satisfaction with the job, and direct application as the most popular way of obtaining it; knowledge and skill, coupled with poise and personality, were the factors former students considered of prime importance in getting and holding a job; 55% admitted their high-school training to be of general rather than specific value to them, and found business subjects and English most helpful; additional business courses and training in poise and self-confidence and home living were the most frequently mentioned needs that students felt the school should have supplied; about 55% of the graduates attended some institution of higher learning.

The study concludes with a suggested program for the improvement of the school's curriculum.

An Analysis Of Textbooks In First Year Spanish

By SISTER M. ROBERTINE BULMAN, M.A.

This study consists of an analysis of nine first year textbooks in Spanish used as basic and supplementary texts in the high schools of the Diocese of Trenton, New Jersey. The study contains: (1) a quantitative analysis of each text to discover the amount of material devoted to each phase of work; (2) a qualitative analysis to determine the value of each book in fulfilling the objectives of the diocesan course of study.

The analysis reveals that the reading aim is considered of primary importance by the authors of all nine textbooks. Grammar is taught chiefly as a means to contribute to reading ability. A variety of exercises makes provision for training in comprehension, in speaking, and in writing Spanish. All but two of the texts provide cultural background essays in English. Five of the texts are considered suitable for fulfilling the aims of the course of study.

College and Secondary School Notes

Rev. J. H. Guthrie Installed As 35th Head Of Georgetown University

In the presence of His Excellency, Archbishop Amleto Giovanni Cicognani, Apostolic Delegate to the United States, prominent Government officials, diplomats, educators and members of the alumni, the Very Rev. J. Hunter Guthrie, S.J., was installed formally as the 35th president of Georgetown University, oldest Catholic college in the nation, at impressive ceremonies.

The ceremonies, held in historic Gaston Hall ended a two-day celebration. There were official delegates of 337 universities, colleges and other institutions of learning at the rituals.

In his inaugural address Father Guthrie stated that too many U.S. institutions of higher learning are failing to teach religion and morals, thus giving students "a truncated picture of reality." He added that "the Kremlin could ask for nothing more."

Characterizing this "academic truncation" as the "prime intellectual heresy of our day: the habit of mistaking a part for the whole," he continued: "As long ago as the thirteenth century it was noted that a charwoman of that day knew more about the meaning of life than did Plato. This plenary knowledge was attributed not to her intellectual or even her moral superiority to Plato, but simply to her elementary grasp of religious truths unknown to him.

"With equal right it can be said today the lowliest child who has completed his penny catechism knows more about the full meaning of this atom-studded, jet-propelled, televised and U.N.-riddled universe than the assembled faculty of most of our universities."

Earlier in the day, Father Guthrie offered a Solemn Mass in the presence of several thousand friends, alumni and students of Georgetown. Archbishop Patrick A. O'Boyle of Washington presided at the Mass.

The Rev. Dr. Edmund A. Walsh, S.J., university vice-president and regent of its foreign service school, presided at the installation ceremonies and presented Father Guthrie with the symbols of his office the university's Charter granted by Congress in 1815 and the institution's great seal. Father Guthrie,

who served as dean of the university's graduate school for the last five years, succeeds the Very Rev. Lawrence J. Gorman, S.J. President Harry S. Truman was represented at the ceremonies by Charles G. Ross of the White House secretariat.

The day before the installation rites, an all-day academic symposium was held, based on the general theme, "The Great Tradition, Georgetown, and the Future."

In the evening, Father Guthrie was guest of honor at a dinner sponsored by the alumni association at which Maj. Gen. James M. Doolittle, hero of the first air attack on Tokyo during World War II, was the principal speaker. Thomas M. Mee of Pawtucket, R.I., alumni president, was toastmaster and Justice E. Barrett Prettyman of the U.S. Court of Appeals for the District of Columbia was chairman of the dinner committee.

In his address entitled "Program for World Peace," General Doolittle denied that war with Russia is inevitable and presented a three-point program on how "to assure a peaceful and improving world; namely, military preparedness, education and spiritualization.

"Our grand military strategy should be based on avoiding war," declared General Doolittle, adding, that "the function of the Army and Navy in any future war will be to support the dominant air arm," and to that end this country must seek to maintain and develop its technological advantages. Our aeronautical research he said, should be directed to the continued improvement of conventional equipment, to the most rapid possible development of nuclear energy for the propulsion of aircraft and to the development of the ultimate "push button" warfare of the future.

In our educational program, the speaker asserted, we should continually improve our system and acquaint the rest of the world with what we have and what we are doing.

"Our final and ultimate objective," the General concluded, "is the improvement of mankind to the end that we may truly act and live in the image and likeness of God. It must be started now and all men of good will must band together to spread God's word throughout the world." If war should come with all its horrors, "civilization as we know it will survive, provided we promptly institute, and vigorously and aggressively pro-

secute, a plan which is devoted to the eventual better realization of the Fatherhood of God and the Brotherhood of Man.

Speakers at the symposium included: Dr. William Aylott, economic professor at Smith College; the Rev. W. Edmund Fitzgerald, classical languages professor at Boston College; the Very Rev. Francis X. Talbot, S.J., president of Loyola College, Baltimore; Dr. Hugh Stott Taylor, dean of Princeton University graduate school; Ben W. Palmer, prominent Minnesota lawyer and specialist in legal philosophy, and Cecil Herbert Driver, political science professor at Yale University.

Villanova Gets New Library Building, Gaelic Collection

The new Villanova College library, a Gothic structure which is believed to be the most modern of its kind on any U.S. campus, was dedicated in a ceremony in which the McGarrity collection of Irish-American literature was also presented to the college.

The collection, accumulated by the late Joseph McGarrity, one of the organizers of the Clan-na-Gael Society, consists of some 5,000 books, pamphlets, periodicals, photostats of important documents, 22 volumes of the parliamentary records of Ireland from 1300 to 1800, and a set of the ancient Gaelic laws.

Principal speaker at the dedication was Dr. Carlos A. Castaneda, professor of history at the University of Texas, who reviewed the history of the Augustinian Order. Villanova was established by the Augustinians in 1842. Msgr. Francis J. Furey, rector of St. Charles Seminary, Overbrook, represented His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, at the ceremony.

Magnificat Medal

Mrs. Felix Lapeyre, 1705 State Street, New Orleans, Louisiana, received the Magnificat Medal awarded annually by Mundelein College, Chicago, to a Catholic college graduate distinguished by her service to God and to society, at a special convocation at the college on May 24.

A graduate of the Ursuline College and Loyola University of New Orleans, Mrs. Lapeyre is the wife of an attorney and the

mother of eight children. She is the governor of the Louisiana chapter of the International Federation of Catholic Alumnae and a promoter of Catholic liberal education. As an active members of many organizations, Mrs. Lapeyre is a speaker on the Catholic Parent Forum, organizer of the field committee of the Ursuline college, and board member of the Holy Name Mothers' club.

The second recipient of the Magnificat Medal, Mrs. Lapeyre was the choice of a faculty committee at Mundelein college which tabulated nominations made by deans of Catholic colleges and other education leaders and selected Mrs. Lapeyre with the approval of His Eminence, Samuel Cardinal Stritch, Chancellor of the College. Mrs. Henry Mannix of Brooklyn received the Medal in 1948.

The Magnificat Medal is designed to serve as a means of promoting distinguished achievement among Catholic college alumnae, and of recognizing such achievement. It is awarded each year to the alumna who, "utilizing her college training to the fullest, has intensified appreciation of Christian social living by the character of her own life and by her contribution to social, aesthetic, scientific, philanthropic, or religious leadership."

New Survey Of Catholic High Schools Shows Striking Growth, Points To Needed Changes

The impressive growth of the Catholic high school system of the United States in the past quarter-century is brought into sharp relief in a new survey published here.

The increase in the number of schools is moderate—from 1,552 in 1920 to 2,111 in 1947—but the jump in number of high school students exceeds 250 per cent, from 130,000 to 487,000 in 1947, it is shown.

The survey, which is actually an inventory of the resources of the Catholic secondary school program in this country, was prepared by Sister Mary Janet, of the Commission on American Citizenship of the Catholic University of America. It has drawn high praise from leaders of the National Catholic Educational Association, as well as from Dr. Earl McGrath, U. S. Commissioner of Education.

In his foreword, Msgr. Frederick G. Hochwalt, director of the Education Department, National Catholic Welfare Conference, explained that the survey is the first step toward building a curriculum for Catholic high schools which will be a companion to the widely-used "Christian Social Living" curriculum for Catholic grade schools conceived by the Commission on American Citizenship.

The survey examines at greatest length the place of the various studies: religion, speech, English, languages, science, practical arts, homemaking, etc., in the Catholic high school curricula. There is also a detailed presentation of the place of sports and other extra-curricular activities in the school programs, and a study of examination methods and ways of reporting students' progress.

Sister Janet brings out the fact that relations between Catholic and public high schools have been close and friendly. The areas of attendance enforcement, registration, and student health are those of widest contact, while in many cities there is actually an interchange of students, particularly with regard to summer schools. Catholic schools in 28 States reported that their students are allowed to take courses concurrently in the public schools. Civic projects often bring the two systems together, and sometimes the schools "borrow" teachers from each other.

In her summary, Sister Janet makes these observations:

Catholic schools have worked hard to satisfy the American ideal that every boy and girl should have a chance at a high school education, but they still "must find new ways of expansion in order that there may be removed from the lips of all Catholic educators those defeatist words, 'We can't take them all, so we take only the best.'"

Throughout the years Catholic schools have moved slowly from the traditional, classical courses of study, and today there is "urgent need of reorientation, in which the guide will be Christian social principles . . . to educate youth for Christian family life and Christian occupations of all kinds in addition to educating the potential scholars."

Some of the figures which stand out in the survey are these: Catholic high schools, like the Catholic population generally, are concentrated in the big cities. Nearly 60 per cent of the

students are in cities of more than 100,000, and fully 24 per cent are in the six largest cities—Brooklyn, Chicago, Detroit, Los Angeles, New York City and Philadelphia.

The schools range in size from an Ohio institution of 12 students to Northeast Catholic High of Philadelphia with 3,910. About 80 per cent have less than 300 students.

In regard to administrative control, 55.6 per cent of the schools are parochial, 36.9 per cent are private, and 7.5 per cent central, or diocesan. The increase in the last category has been sharp in recent years.

More than half—53.6 per cent—of the Catholic high schools are coeducational, while 33.6 per cent are girls' schools and 12.8 per cent are for boys. But most of the larger schools are the separate ones, and this is especially true of boys' schools.

Less than two per cent of the entire high school enrollment is non-Catholic. In Boston, for instance, there are 46 non-Catholics in all 95 schools. But in North Carolina, more than half of the enrollment in the ten high schools is non-Catholic.

Nuns form 71.2 per cent of the total high school staff, diocesan priests 7.3 per cent, order priests 6.6 per cent, Brothers 7.3 per cent, laywomen 7.4 per cent, and laymen 6.4 per cent, with a scattering of seminarians.

The day of the boarding school is past in Catholic secondary education. Today only 3 per cent are boarding schools only. Some 65 per cent are day schools, and 32 per cent are both day and boarding schools.

Duquesne Inaugurates New Program For Education In Christian Social Philosophy

An unusual program in Christian education to cover seventeen years of schooling, was announced by officials of Duquesne University and the Pittsburgh Catholic Schools.

The Very Rev. Francis P. Smith, president of Duquesne University and the Rev. Thomas J. Quigley, diocesan superintendent of schools, will establish and administer a program to integrate instruction in Christian social philosophy from the grade school level through graduate school.

In a joint statement, Father Smith and Father Quigley said: "We aim to train citizens and teachers who will work to keep our society Christian."

Students in Pittsburgh's Catholic grade and high schools will study practical applications of their religious instruction to society and government, with stress on the Christian's duties in the family, church, state and society.

At Duquesne this year, the high school graduate will find a course of studies continuing his previous training and leading to a bachelor's degree in Christian social philosophy. A curriculum in the graduate school culminating in the master's degree will also be offered, beginning with the fall semester, 1950.

The entire plan is the result of several years' collaboration by Father Quigley and Professor Henry C. McGinnis, of Duquesne University's department of social sciences. Father Quigley began his program for the Pittsburgh Catholic schools five years ago. Professor McGinnis, widely-known for his writings on religious and social topics introduced his courses in Christian social philosophy when he came to Duquesne three years ago. During this time he has also been active as head of the Christian Democrats, an educational organization based on the idea that "God's world must be run by God's rules."

Two years ago Father Quigley and Professor McGinnis began correlating their programs. They will continue their collaboration in the diocese and at the University and will be assisted by the following members of the Duquesne faculty: the Rev. Stephen C. Gulovitch; Dr. Regis Leonard; Dr. Paul H. Anderson, and Dr. Cyril Zebot.

University Workshops

With educators from numerous colleges and universities assisting the regular faculty of the Catholic University of America, three special workshops for undergraduate and graduate students will open at the University on June 10th and continue for ten days of intensive study, Dr. Roy J. Deferrari, secretary general, announced. A fourth workshop will open on June 13th for ten days, and a fifth will begin sessions on June 16th for the same period. Applications for admission to these special courses are now being received by the Director of Workshops, Catholic University, Washington 17, D.C.

The Workshop on Catholic College Integration, which will include a review of college organization and administration treated at previous workshops, will be directed by Dr. Deferrari, who will have a staff of sixteen lecturers and consultants. Primarily for the college administrator, the program will include the integration of the curriculum as a whole and touch on subjects relating to colleges and graduate schools.

Rev. Dr. Michael J. McKeough, O. Praem., editor of the Catholic Educational Review, will direct the Workshop on the Teacher in the Catholic Secondary School. He will have a staff of nine lecturers and consultants to help solve the problems of the secondary school teacher.

The workshop on Education for Marriage and Family Living, which will be directed by Dr. A. H. Clemens associate professor of sociology at Catholic University, is designed to assist those engaged in educating, guiding and counseling others before and after marriage. A staff of nine teachers will assist Dr. Clemens.

Opening on June 13 and continuing through June 21, the Workshop on the coordination of Education and Nursing in Centralized Programs will be under the direction of Miss Kathryn W. Cafferty, assistant professor of nursing, who will be assisted by a staff of seventeen lecturers, seminar leaders and consultants. Intended for administrators and teachers of nursing education, the courses will apply particularly to institutions under diocesan and religious community control.

On June 16th and continuing to June 21st, an Institute on Administrative Aspects of Catholic Youth Work will be given by the National Catholic School of Social Service in cooperation with the Youth Department of the National Catholic Welfare Conference. Under the direction of Miss Dorothea F. Sullivan, of the Catholic University faculty, a staff of thirteen specialists in social work will have courses dealing with the administration of Catholic youth programs.

University Promotions

Promotion of four members of the faculty of the Catholic University of America to full professorships, effective September 1st next, was announced May 15th by Rt. Rev. Msgr. P. J.

McCormick, rector of the University. Those advanced in rank are:

Rt. Rev. Msgr. John K. Ryan, professor of philosophy;
Rev. Dr. James A. Geary, professor of Celtic and comparative linguistics;
Rev. Dr. Joseph C. Plumpe, professor of patristic Greek and ecclesiastical Latin;
Louis H. Crook, professor of aeronautical engineering.

Monsignor Ryan is a native of Caledonia, Minn. He attended the Christian Brothers School and St. Thomas Academy in St. Paul, Minn. prior to receiving his B.A. degree at Holy Cross College in 1920. His theology degree was conferred at the American College in Rome and his master's and doctorate were obtained at Catholic University in 1931 and 1933 respectively. Prior to joining the faculty of the Catholic University in 1930, Monsignor Ryan taught philosophy at the College of St. Teresa and St. Mary's College in Winona, Minn. He was elevated to the rank of Domestic Prelate by Pope Pius XII on May 11, 1947. Monsignor Ryan was ordained in Winona, Minn. in 1924. He has written a number of books and magazine articles on Catholic philosophy, and is now associate editor of *The New Scholasticism* and editorial advisor of the *Encyclopedia Americana* for Catholic subjects.

Father Geary was born in Worcester, Mass. and has been at the Catholic University as a student and teacher since 1911. He received his A.B. from Holy Cross in 1903 and immediately went abroad for further studies. He took his theology at the Seminaire de St. Sulpice, Paris, until 1906, and had a year's work at the American College, Louvain, Belgium, where he was ordained to the holy priesthood on July 14, 1907. He did parochial work in Portland, Me., Brookfield, Mass. and Shelburne Falls, Mass. until 1911, when he came to Catholic University for graduate work. He received his doctorate from Catholic University in 1931. Dr. Geary has taught comparative philology, Celtic languages and literatures, and had done translations from the Irish and more recently has been engaged in the translation into English of the folklore written by the Fox Tribe of Indians.

A native of Cloverdale, Ohio, Dr. Plumpe has been a member of the faculty of the Catholic University since September 1941. He was educated at the Pontifical College, Josephium, Worthington, Ohio, where he received his bachelor's and master's degrees and took his theology. He was ordained at Toledo, Ohio, in 1928. He studied at the Universities of Muenster and Berlin from 1928 to 1932, receiving his doctorate in classical philology at the University of Muenster in 1932. He was professor of Latin, Greek and German at the Josephium until 1941 when he joined the faculty of the School of Sacred Theology at the Catholic University. He has made numerous translations of early Catholic writers, and is now joint editor of *Ancient Christian Writers*, which ultimately will include eight volumes.

Professor Crook was born in Havre de Grace, Md. but has spent all his adult life in Washington. After graduating from McKinley Manual Training School in 1906, Mr. Crook came to the Catholic University and received his bachelor of science degree in 1909. He did graduate work at Catholic University and Johns Hopkins University in physics and aerodynamics, and has served as a laboratory assistant and faculty member in engineering at the University since 1909. He was made head of the Department of Aeronautical Engineering in 1935 and has been teaching advanced work in aerodynamics and mechanics since then. He was a part time assistant to Prof. A. F. Zahm, in the Naval Aerodynamical Laboratory here from 1917 to 1924 and is co-author with Dr. Zahm of many research papers. He is regarded as one of the pioneers in airplane construction and design. He has worked with the army on aerodynamics of a highly secret nature and has been an exhaustive writer on aeronautics.

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The thirtieth annual meeting of the Franciscan Educational Conference will be held at St. Bonaventure College, St. Bonaventure, N.Y., on June 27, 28, 29. The theme for this year's meeting is *Practical Moral Guidance Today*. All branches of the Franciscan Order will participate in the discussion.

Elementary School Notes

U. S. Schools Abroad Rival Home Institutions

During the current school year, there were 141 American elementary and high schools operating in the European and Far East Commands. Attending these schools are some 9000 American boys and girls.

These American Dependents Schools overseas were established by the army three years ago to provide for children of military personnel and civilian employees of federal agencies stationed abroad, educational opportunities comparable with the best in America.

All teachers, whether elementary or high school, must have a Bachelor of Arts or a Bachelor of Science degree. All must have a minimum of eighteen hours in education courses, and possess a valid state-teaching certificate. The children study the same subjects as their former classmates in the United States do. Standard achievement tests are given early in the school years to determine each child's scholastic achievement and placement.

Survey Highlights Bias In Textbooks

A recently completed five-year study of the most commonly used elementary-and secondary-school textbooks revealed that textbooks are definitely prejudiced toward minority groups. Forming the nucleus of the study was a survey of 267 elementary-and secondary-school texts, 24 college texts, 25 college manuals, and 100 of the most widely-read children's library books—all of which were thoroughly examined to discover statements of bias toward any one of the minority groups in the United States.

According to Dr. H. E. Wilson who directed the study, textbooks are not guilty of planned derogation of these groups, but certainly much material essential to understanding intergroup relations is not presented.

The investigators discovered within the texts "frequent judgments and implications, unconsciously or carelessly expressed, which tend to perpetuate the animosities current in American life." A majority of texts assume a patronizing air toward immigrants, referring to them as "hordes," "swarms," and almost

always as "problems." Much of the material on Jews is confined to the ancient Jews, leaving students laboring under the impression that Jews have changed little during the centuries.

It seems that the average text deals with the Negro as a slave or submissive freedman up to 1880, and ignores his position in present-day society. The status and problems of the Spanish-speaking groups in modern United States are often unmentioned. Occurring too, are disparaging generalizations connoting racial inferiority of Americans of Chinese, Japanese and Filipino ancestry. Another major criticism launched against many of the texts now being used is that they usually deal with groups, and fail to develop a respect for individual worth and dignity.

Broadcast Discusses Effects Of Stories Of Violence

Debated recently on a CBS "In My Opinion" broadcast was the question, "Are stories of violence bad for children?"

In the opinion of Dr. Lauretta Bender, one of the broadcast participants, stories of violence are not detrimental to children when there is present a character or symbolic figure which represents security to them. She believes that some of the stories of classical literature, dealing with the problems of the aggressive world which the child does not understand, are harmful and contribute to feelings of insecurity. But present-day comic and radio scripts, even though they treat of the threats to the child's security in his home, community and country, generally include a Dick Tracy or a Superman to solve the problem. The child identifies himself with the hero's attempt to recognize and to effect a solution of the problem. This ensures a certain amount of confidence on his part.

According to Dr. Bender, stories, comics and radio scripts are harmful when they do not carry any continuity in the form of a positive character or a positive philosophy that assures the reader of an effort at solution.

Chicago University Schedules Arithmetic Conference

The University of Chicago will hold its fourth Annual Conference on Arithmetic on July 6, 7, and 8, 1949. Six half-day sessions will comprise the conference which will deal with various

aspects of elementary school arithmetic. Dr. R. L. Morton of Ohio University will launch the program with his opening address, "The Place of Arithmetic in the Various Types of Elementary School Curriculums."

One section of the program will be devoted particularly to arithmetic in the primary grades, and another to arithmetic in the intermediate grades. There will also be sessions dealing with the teaching of meaning in arithmetic, with methods of instruction, and with in-service preparation of teachers.

Programs for the 1949 Conference may be obtained by writing to Dr. G. Buswell, Department of Education, University of Chicago. The proceedings will be published later under the title "Arithmetic, 1949."

Youth Commission Proposes Pupil Ratings To Check Juvenile Delinquency

To prevent the advance of juvenile delinquency, the Education Division of the New York State Youth Commission has recommended the use of pupil adjustment ratings in elementary public schools so that teachers may detect early signs of maladjustment. This recommendation is the outcome of a theoretical study, the results of which will be published in the fall of this year.

The program under which pupils will be rated on abilities, classroom reactions, and popularity with classmates is at present being tested in thirty-four central New York schools. It is predicted that in addition to screening children for symptoms of behavioral deviations, the plan should eventuate in a more meaningful co-ordination of community service agencies.

Pupils Tested On Parents' Reactions To Report Cards

In order to ascertain parents' understanding of report cards and marks, an elementary-school principal in Glide, Oregon, reports the use of a "report card questionnaire" which is filled in by pupils after their cards have been signed and returned. Questions posed include "Do your parents complain about the marks you get?" "Can you recall something your mother said about your marks?" "How do you feel when your parents are about to look at your card?" "Do you like report card time?" and similar ones.

Replies, according to the principal, give her clues as to which parents fail to react wholesomely to marks, and indicate those children who are actually harmed by report cards.

Architects Seek To Establish Codes For School Construction

Dearth of information on the merits and demerits of new building designs is a major headache for school architects, the Committee on School Buildings of the American Institute of Architects reported recently.

Educator and architect alike can find few reports or publications that evaluate the development of school planning. To correct the situation, the Institute's Department of Education and Research will undertake to get information from available sources on questions of fundamental concern to architects and educators, and make digests available to architects and schoolmen.

New Yearbook Appraises Objectives Of Geography

Released recently under the title *Geographic Approach to Social Education* is the Nineteenth Yearbook of the National Council for the Social Studies. The book is definitely designed to aid teachers and administrators in the evaluation and re-definition of objectives in geography as well as in the improvement of classroom teaching.

While a consideration of the philosophical foundations for geography study constitute the major portion of the volume, an entire section is devoted to ways and means of teaching geography and related social studies. Also included are informative treatments of geographical study at the elementary- and secondary-school levels. This volume may be purchased from the National Council for Social Studies at 1201 16th Street, N.W., Washington 6, D.C.

Ohio State University Releases New Formula On Readability

Appearing in booklet form under the title of *A Formula for Predicting Readability* is the material originally presented by Edgar Dale and Jeanne S. Chall in the January 21, and February 17, 1948 issues of the *Educational Research Bulletin*.

The booklet is devoted to an explanation of the Dale-Chall formula which simplifies the method of estimating the comprehension difficulty of written materials. Readability, according to this formula, is estimated on the basis (1) the average sentence length, and (2) the percentage of words outside the Dale list of 3,000 familiar words.

Research findings antedating the formula, as well as step-by-step instructions for using the formula are presented in this publication which may be obtained for 50 cents from the Mailing Room, Ohio State University, Columbus, Ohio.

Graduates Present Practical Farewell Token To School

As a parting gift to their school, eighth-grade pupils in Westville, N.J., sponsored a contest among themselves to see who could draw up the best plans for landscaping the school grounds. The prize design was submitted to the school board with the proposal that students would do all the work and pay one-half of the planting costs from the class treasury. One feature of the accepted plan stipulated that the red barberry, a shrub with stickers, should be placed in strategic spots to keep children from picking flowers.

School Buildings Rise In Two Days

Children are going to school near Paris in a building put up in less than two days. Their prefabricated school, weighing ten tons, was manufactured in Great Britain and flown to Paris. Construction men, working by day and under floodlights at night, assembled the building within thirty hours.

The French Ministry of Reconstruction has ordered the manufacture of twenty thousand similar structures in France as one way of overcoming the building shortage faced by every war-devastated nation in Europe.

Film Equipment Improvement May Alter Visual Education Procedures

Advances in the development of film equipment will revolutionize visual education states J. Arthur Rank, Britain's top motion picture producer. In a report to the International Council of Religious Education last April, he disclosed the fact that he

is developing a screen that can be used without darkening the room and one that will allow the teacher to stand in front of the class while operating the projector. He also told of plans for reducing production costs of a film to approximately \$2,000.

Southern Principals Plan Co-ordinated Program

Elementary school principals in the South have organized to draw up standards for elementary schools similar to those established for high schools and colleges by the Southeast Association. The group, which will include principals in Georgia, Florida, North and South Carolina, Alabama, Tennessee and Mississippi, will affiliate with the Department of Elementary School Principals of the N.E.A.

Marines Sponsor Educational Project

Class or school adoption of a U.S. merchant ship for purposes of encouraging correspondence with the ship's crew members is one of the recent projects suggested by the American Merchant Marine. The venture should prove effective in whetting pupils' interests in composition, history and geography.

Some of the topics proposed for opening correspondence are: the ship's ports of call, length of the journey, kinds of cargo carried, explanation of ship machinery, and description of navigation.

Students desirous of joining the "Adopt-A-Ship" plan may secure further information on the subject by writing to the Women's Organization of the American Merchant Marine, 17 Battery Place, New York City, N.Y.

NEWSBITS

"Building for Citizenship" was the theme of National Boys and Girls Week commemorated April 30 to May 8, 1949. A program planned by the committee in charge and designed to secure better community co-operation for youth development, emphasized citizenship training, guidance, home life, international understanding and conservation.

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Los Angeles County, Tacoma, and Terre Haute are the first localities to pass ordinances to put their bans on undesirable comics into effect. About fifty cities thus far have taken action

of one kind or another to banish the sale of objectionable comic books.

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"Universal Declaration of Human Rights" is a UN pamphlet containing the declaration as passed and proclaimed by the General Assembly of the UN on December 10, 1948. The document sets forth twenty-nine human rights. All of them are being violated somewhere or other, and some are being violated almost everywhere. Copies of this publication may be secured for 10 cents from the UN Department of Public Information, Lake Success, N.Y.

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Morning Bible reading in New Jersey public school was attacked in a law suit filed by the United Secularists of America. Under fire is a New Jersey law which requires the reading in public schools of at least five verses of the Old Testament each school day.

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The Norwegian Ministry of Education requires that all history and civics books describe the organization and work of the United Nations and its agencies.

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The theme of National Music Week, May 1-8, was "Music Strengthens Friendly Ties." Suggestions for developing this theme during the coming school year are contained in "Moving Ahead with Music," a free sixteen-page manual on broadening school and community music activities. This is issued by the American Music Conference, 332 South Michigan Avenue, Chicago 4, Illinois.

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One thousand albums of recorded American school music are being assembled by the American Junior Red Cross and the Music Educators National Conference for distribution to foreign schools.

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The eleven-year school system is passing from the American educational scene. By 1950, only Georgia, Maryland and Virginia will have some of their pupils under the eleven-year system.

News from the Field

Philadelphia Meeting Of N.C.E.A.

With television recording the pageantry and magnitude of the occasion, Catholic educators assembled in Convention Hall Philadelphia to begin their 46th annual National Catholic Educational Association convention. It was beyond question one of the largest Catholic professional meetings in American history, considering the presence of the 8,000 delegates and the scope of the crowded four-day program.

Teachers and administrators from nearly all of the 48 States discussed topics ranging from "Teaching the Sign Language in Our Seminaries and "What's Wrong with Registrars?" to "Religion for Practical Living" and "Education and World Peace."

The convention host, His Eminence Dennis Cardinal Dougherty, Archbishop of Philadelphia, presided at a Solemn Pontifical Mass which was offered by Bishop J. Carroll McCormick, Auxiliary of Philadelphia, in the huge auditorium to open the meeting. This was followed by a civic reception, and a general meeting at which the Rev. Robert I. Gannon, S.J., president emeritus of Fordham University, delivered an address on the convention theme: "Relationships of Government, Religion, and Education. Senator Brien McMahon of Connecticut also spoke at this meeting.

The delegates then separated for their deliberations into the various units into which the N.C.E.A. is divided: the Seminary, Minor Seminary, College and University, Secondary School, School Superintendents, Elementary School Departments, Catholic Deaf Education and Catholic Blind Education Sections.

In a message to Archbishop John T. McNicholas of Cincinnati, who is president general of the association, President Harry S. Truman declared that education built on character, that understands the Fatherhood of God and the brotherhood of man, "will guarantee peace among men and will increase their measure of human happiness."

In his sermon at the opening Mass, Bishop Hugh L. Lamb, Auxiliary of Philadelphia, traced the rise of secularized education in this country. He said when religion and education were divorced in 1840, those responsible were faced with difficult

problems in a nation of divided religious allegiances and they still favored a policy of benevolent neutrality toward religion. But 50 years later, he continued John Dewey and his colleagues filled the vacuum with "a new god, called society. They founded a new American religion called secularism and made the public school its puppet."

On the other hand, Bishop Lamb pointed out, the Catholic schools of this country for more than a hundred years have held fast to the ideals of the Founding Fathers. They have made religion and morality the supreme purpose of their existence and have given to this nation millions of loyal and patriotic citizens. They are one of the last citadels defending fundamental American liberty.

"We believe", the Bishop said, "they are both American and democratic, and that as such they are entitled to public favor and recognition. We also believe that the 3,000,000 students in these schools should have equal rights before the law with all other students and that they should no longer be regarded as stepchildren who must be content with the crumbs that fall from the master's table.

"The time for action is now. Abroad Christianity is locked in a deadly struggle with the mighty forces of godless communism. At home Christianity and secularism are contending for the soul of America. The battleground is the school. If secularism wins, America may someday lose her precious heritage of civil and religious liberty."

If the Federal Government decided to subsidize tax-supported colleges on a major scale, as recommended by a commission named by President Truman to advise him of higher education problems, private schools would be "rocked to their foundations," the Rev. Robert I. Gannon, S.J., former president of Fordham University, declared in the keynote address at the convention.

However, Father Gannon emphasized, the Federal government has "legitimate relationships with education, and up to a point, has a right to plan for it, just as it has a right to plan in the field of trade," but he added that the "type of economic planning that strikes at liberty is not planning to make competition effective, but planning against competition."

"As someone has said," Father Gannon continued, "the Government should seek to influence the economic weather, but not by trying to ration the raindrops. So, too, with its relations to education, Washington can be helpful in many ways without interfering with the traditional rights of the individual states or the natural rights of parents. Without entering into disastrous competition with private education, the Federal Government can influence the educational weather. For some Federal assistance to private education, like some public assistance to any private enterprise, shows a grasp of changing position in the world today. It is only Federal control of private education, or worse, the smothering of private education by Federal competition, that would mark the beginning of the end."

"For all valuable differing points of view would thus be focused into one at Washington. With variety gone, choice would go with it, and liberty soon after. Moreover, without the tradition of the private schools to support them, the public schools would soon find themselves in the strait jacket of the absolute state where any education would be impossible," he declared.

In another major address, Senator Brien McMahon of Connecticut proposed a tremendous educational campaign to reach out to the Russian people and tell them, as, he said, they have not yet been told, just what we propose in the way of international atomic control. What better contribution could this country make to implement the Atlantic Pact? he asked.

Senator McMahon, who is chairman of the Senate-House Joint Committee on Atomic Energy, said that our failure to achieve world peace can be attributed to America's failure to harness and exploit the power of education. "We've got to achieve international control or invite war. We can't rely on weapons alone," he said.

His Holiness Pope Pius XII sent his Apostolic Benediction to all who participated in the meeting, and said he prayed that "this convention may contribute to the solidarity and the furtherance of all of the association's praiseworthy work."

Last year's meeting of the N.C.E.A. was held in San Francisco; the previous year the Catholic educators met in Boston. Next year the Convention will be held in New Orleans.

Documentary Film Available

A new documentary film for which wide use by schools is anticipated, recently (April 12) had a notable premiere in the National Press Club, Washington, D.C. before an audience of Cabinet members, Senators, health officials, physicians and educators. The film, called "For Us The Living", explains some of the reasons the government health service came into existence, and shows how cooperation between government departments and drug manufacturers works to assure the purity of modern medicines.

This 20 minute color-sound production is now available without charge for free showings in schools, Parent-Teacher Associations and other groups, through the Institute of Visual Training, 40 East 49 Street, New York City.

Senate Decides Parochial Pupils' Health Is A Public Concern

The physical health of the children in America's parochial schools is a matter of concern to all the nation's taxpayers. The United States Senate so decided as it passed \$35,000,000-per-year Federal school health bill by a voice vote and without notable opposition in debate.

The bill would benefit all children, whether in public or non-public schools, following the pattern of the school-lunch act. In States where there are constitutional bars to spending tax money in private institutions, a Federal agency will handle the disbursements, which will be primarily for medical and dental examinations.

The bill had the unanimous support of the Senate Labor and Public Welfare Committee. Meanwhile, the Senate moved into debate on the Thomas federal-aid-to-education measure, also approved in committee. This bill rejects the school-lunch act formula in favor of a provision which, Catholic leaders hold, counts parochial pupils in at one point but counts them out of its transportation, textbook and other school service benefits.

During the debate on the health legislation Senator Leverett Saltonstall of Massachusetts pointed out that "this aid is to go to every boy and girl in the States, regardless of whether he or she is attending a public, private, or any other type of school."

Senator Lister Hill of Alabama said, in advocating the bill, that "it is on the theory of need and the number of children. Those two factors are involved—need and the number of children."

Senator Robert A. Taft of Ohio, who has consistently fought against the use of the school-lunch act formula in the general Federal educational aid measure, urged its use in this instance so that the coverage under the act would be "complete."

"The condition of Federal aid (in this bill) is that it be extended to all schools, private schools, parochial schools, wherever children are in school," he declared, "so that there is no distinction whatever, and the coverage is complete."

Under the bill, as adopted by the Senate, the States would have to make contributions to the total fund, amounting to one-fourth of the Federal grant in the poorer States up to an equal amount in the wealthiest. It is estimated that full State participation would require them to spend about \$25,000,000, thus making a total annual health outlay of \$60,000,000.

DePaul Librarian Heads U.S. Library Commission For German Seminaries

Father Redmond Burke, C.S.V., Ph.D., a Cleric of Saint Viator and Director of Libraries De Paul University, Chicago, has been sent to Germany by the Army as a Visiting Expert and Chairman of a Commission with Professor Pierce Butler and Mr. Edwin Wibracht, both of the University of Chicago.

The purpose of the Survey will be to report on available resources and suggest a program for their more effective use in the preparation of educated religious leaders. This will include the reorganization on the American pattern of one or more libraries to serve as models for the others; the organization of a loan and exchange system whereby the existing books stocks may circulate more freely; and the compilation of a report on existing conditions which could be used for soliciting books or book funds from American sources, where this is desirable.

During June and July the group will survey the book collections in both Catholic and Protestant institutions of early foundation and report on the amount of rare and seldom used books unrelated to present scholarly activities.

Book Reviews

RELIGION AND EDUCATION UNDER THE CONSTITUTION. J. M. O'Neill. New York: Harper and Brothers, 1949. Pp. xii+338. \$4.00.

The characteristic of this work that is most striking is the relentlessness with which the author strikes at every conceivable support which the Justices of the Supreme Court might conceivably have relied on in rendering their decision in the *McCollum* case. Its cumulative effect is overwhelming, leaving little room to question the conclusion that the decision resulted from the private ideology of the Justices in opposition to the purpose and language of the Federal Constitution, to the total record of Congress, to whole history of the presidency, to the laws and practices of every state in the union, and to relevant decisions of the Supreme Court down to March 1948.

In the opinions of several of the Justices in the *McCollum* case he finds the Justices themselves recognizing the validity of this conclusion. Justice Jackson, for instance, said that it is idle to pretend that we can find in the Constitution one word to help in deciding where the secular ends and the sectarian begins in education; Justice Reed, that though the First Amendment may have been intended by Congress to be aimed at only a state church, the passing years had brought about acceptance of a broader meaning; and Justice Frankfurter, that the First Amendment was a spacious conception the meaning of which cannot be known until it is unfolded by the Supreme Court from case to case.

The work of Prof. O'Neill will not be pleasing to those who have given credence to the propagandists who have stated that the Federal Constitution has erected a wall of separation between Church and State. They should, however, attempt a calm appraisal of the cause of their dislike. They may, perhaps, find it sourced in an affinity between their prepossessions and those of the Justices of the Supreme Court. If they wish to introduce a revolutionary concept into the Federal Constitution, they should not be angry that Prof. O'Neill does not wish

it done by Supreme Court decision. For, after all, the Constitution itself does not countenance that method of amendment.

JEROME D. HANNAN.

School of Canon Law,
The Catholic University.

ADMINISTRATION AND THE PUPIL. William A. Yeager. New York: Harper and Brothers, 1949. Pp. xix+483. \$3.75.

During the past century, the scope of the pupil personnel function as related to school administration has had an almost unprecedented growth. In this book, the writer endeavors to give a comprehensive survey of the expansion in pupil administration and its resultant problems. Though the presentation is limited to an over-all rather than a detailed picture of each phase of pupil administration, it is the most up-to-date and complete single treatise on the subject in educational literature. A great deal of the book's value lies in the fact that it presents in one volume basic information on several aspects of pupil administration which the student in the field of education usually has to seek in periodical and pamphlet literature. It should be of great service as a text in orienting students in the study of this particular phase of school administration. Each chapter is followed by a bibliography and a set of questions designed to stimulate further research on the part of students. Salient features of the growth of pupil administration are clearly presented in tables and figures.

The writer's basic theory is that administration, as well as teaching, must be focused childward. His philosophy of pupil administration threads the whole treatment. One of the phases of this philosophy which he fails to handle correctly is that of the relative functions of the family, the Church, and the State. To the public school, under State auspices, he delegates the responsibility for the "total development of the child" from approximately two years of age until he is well established in his adult vocation. The extension of the school's interest and contact with the pupil beyond the terminal of formal education is for the purpose of affording the school an opportunity to gather data on which to base re-evaluation and readjustment of its educational practices. This is a worthy purpose and may

be pursued without interfering with parental rights. When, however, Dr. Yeager treats parental right in education specifically, he confines it merely to parental responsibility in seeing that State educational requirements are fulfilled. Any positive or direct exercise of parental right, such as the choice of private and parochial schools for the education of their children, while conceded as legal, is summarily treated. At times, in this regard, he seems to lose sight even of his own statement that "each school, public and private, is an agent of the state and part of the state's organization for education."

In developing the point that the Roman Catholic Church holds that education is essentially a religious prerogative, Dr. Yeager misquotes the encyclical letter of Pope Pius XI on the *Christian Education of Youth*. According to his quotation, the encyclical letter states that the right of the Church is "absolutely superior to any other title in the *national* order." Had Dr. Yeager quoted correctly, the excerpt would read "absolutely superior to any other title in the *natural* order." The Church maintains this, since Her right in the supernatural order is prior to any right in the natural order. Moreover, the encyclical letter is not included in the bibliography at the end of the section dealing with this point, though one of the questions deals with "the justice of the claims of state and church concerning the education of children." It is hard to believe that in the writing of one with Dr. Yeager's background of experience and scholarship we have here a case of simple semantic error and oversight. In fairness to students seeking the truth who will use this book, and particularly because of the frequent reference to the question of Church-State relations in education in current periodicals and newspapers occasioned by the controversy over federal aid, the publishers should correct the erroneous and misleading quotation from the encyclical letter.

SISTER BERNARD FRANCIS, S.S.J.

Department of Education,
The Catholic University.

FILM AND EDUCATION. Godfrey M. Elliott (Editor). New York
City: Philosophical Library, 1948. Pp. xi+590. \$7.50.

Abounding with potentialities to awaken and deepen a realization of the tremendous impact which motion pictures have

made and will make upon the American public, *Film and Education* ranks high among comparable publications in this respect. It has probably achieved this pre-eminence because of its symposium-like organization. Thirty-seven contributors, each of whom deals with that facet of educational-film use which is his forte, have cooperated in producing this comprehensive but compendious survey of the motion picture in education.

Since the book embraces a consideration of every aspect of the subject, it will not fail to orientate its readers in this area of current interest. To one who wishes to become acquainted with the historical development of the educational film, with the psychology of seeing motion pictures, with research in the field, and with virtually every pertinent problem concerning films—this book will serve as a stimulating introduction. Those who are conversant with the field will appreciate the succinct resume of the progress made to the present day provided by *Film and Education*.

Noteworthy throughout all the expositions is a laudable emphasis on the application of films in areas of specialized use. The material thus escapes the condemnation of being confined to theoretical speculation.

Quite obviously, however, a subject as inclusive in scope as is exemplified in the book under review must necessarily be compressed into a volume of reasonable size in order to meet the criterion of practicality. In essaying to realize this objective, the treatment of the component parts of the subject has been considerably curtailed.

The consequent brevity of presentation will undeniably operate as a time-saver to the busy educator. In some instances, the abridged reports given will suffice to engender some understanding of the topics presented. The section on the genesis and nature of the educational film is one area where this abridgment is not infeasible. Ordinarily, teachers and even administrators prefer a telescoped account of this type of material.

On the other hand, some phases of the subject suffer from the condensation forced upon them, and their exposition will probably fail to satisfy individuals at a more advanced level of film education even though it may whet the interest of the film neophyte. Bibliographies to supplement the reports given by the numerous contributors would offset this deficiency by

directing the reader to sources which supply more detailed and complete information. Unfortunately, such directives are almost completely lacking.

Despite the foregoing regrettable limitation, *Film and Education* can bridge at least partially, alarming gaps in the film education of many a teacher, supervisor and administrator. If one is seeking for a comprehensible, synoptical treatment of the subject, this volume is the answer.

SISTER MARY VERNICE, S.N.D.

Department of Education,
The Catholic University.

GUIDANCE HANDBOOK FOR ELEMENTARY SCHOOLS. Prepared by the Division of Research and Guidance, Office of Los Angeles County Superintendent of Schools. Los Angeles: California Test Bureau, 1948. Pp. xiv+158.

This handbook is written for teachers in the Los Angeles County elementary schools. While it does not include any reference to the religious aspects of pupil guidance, it may be used with profit by any elementary school teacher. The matter is well written, clearly organized, and includes the major functions of guidance in the elementary school.

The writers assume that guidance is an essential part of modern education and concern themselves with practical suggestions about the techniques this function involves. There are short, well-chosen bibliographies at the end of each chapter, and in the appendix the best available tests, inventories and scales are listed. Many of the references are local in character, but this in no way handicaps the usefulness of the volume.

EUGENIE ANDRUSS LEONARD.

Department of Education,
The Catholic University.

HOW WELL ARE INDIAN CHILDREN EDUCATED? Shailer Peterson. Washington, D.C.: United States Indian Service, 1948. Pp. 182.

This book presents the findings of a three-year survey of Indian education, conducted under the supervision of the Department of Education of the University of Chicago at the request of the United States Indian Service. It supplements the Merriam Report of 1928, which was incomplete in many respects and is now very much outdated. Students of Indian education will find it of great value in bringing them up to date on the progress which has been made in this field and in giving them a realistic picture of its pressing needs. Significant data are presented to show the steady rise in literacy among the Indians and to undermine the false assumption of their comparative intellectual inferiority. The peculiar obstacles which beset progress in Indian education are thoroughly analyzed. Some idea of the difficulty these obstacles present may be learned from the fact that one-third of the Indian children beginning school speak no English at all. Differences between the program of the Indian school and that of the regular public school are noted, and an attempt is made to show factually the effectiveness of this special Indian school program. The book is largely a defense of the educational policy of the United States Indian Service. It is, however, quite frank in outlining the defects of this policy and in indicating the present needs of Indian schools. Its facts argue for more adequate financing of these schools if we are to fulfill our responsibility in educating the "First Americans".

O'NEIL C. D'AMOUR.

Department of Education,
The Catholic University.

YOU AND THOUSANDS LIKE YOU. Owen Francis Dudley. New York: Longmans, Green and Co., 1949. Pp. 157. \$2.50.

Father Dudley, who has for many years used the medium of fiction to discuss problems of human happiness, has written his latest book in the form of an open letter to "the men and women of today" outside the Faith. His argument rests on the premise that civilization is threatened with collapse because it has abandoned the reason for its existence, that the only way

to save the world is by a return to God. This being the case, he feels compelled to set forth the basic truths to which humanity will have to turn. He invites his readers to accompany him on a journey which ultimately leads to the Catholic Church.

In his role as guide he explains clearly and systematically the proofs for the existence of God and of the soul, the problem of sin, Christ the Redeemer, the Blessed Virgin, the Church and its marks, transsubstantiation, confession, heaven and hell, and the resurrection of the body. This Apologetic of the Christian religion in capsule form, though addressed to nonbelievers, may serve as a valuable review for Catholics who are in need of re-examining their own convictions.

While *You and Thousands Like You* does not reach the literary excellence of some of Father Dudley's earlier writings, it is a book of merit. Catholic educators should assist in "forwarding" this open letter to men of good will who alone can change the present suicidal ordering of the world, and can change it only by changing themselves.

WILLIAM H. CONLEY.

U. S. Office of Education,
Washington, D. C.

— BOOKS RECEIVED —

Educational

Ahern, Patrick J.: *The Catholic University of America—1887-1898 (The Rectorship of John J. Keane)*. Washington, D.C.: The Catholic University of America Press. Pp. 220. Price, \$3.00.

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